

# THE CALCUTTA JOURNAL,

OF

## Politics and General Literature.

VOL. I.]

THURSDAY, JANUARY 16, 1823.

[No. 14.

### SUMMARY OF NEWS.

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#### Politics of Europe.

We continue in our Paper of to-day, a variety of European articles of News; and beg to call the attention of the Political Reader more particularly to the Report of the Meeting in behalf of the struggling Greeks.

In the Asiatic Department we have included a Letter lately published here in the form of a Pamphlet, which, as involving interests of an extensive and important nature, deserves still greater publicity, for the sake of obtaining confirmations of its accuracy—if the views of the writer be correct, or for the purpose of combating them, if they be erroneous.

We regret that any portion of our space should be again occupied with allusions to our own character and opinions, which have both been so mercilessly assailed: but it cannot last much longer. Not that we anticipate ever being driven to such a resolution as the unfortunate one of a late noble Lord, who exclaimed "Business and I must part—the perplexities of office are too great for me—I cannot endure them much longer;" but that the assailants themselves must soon withdraw from their heartless and unfeeling task. In the *JONES BULL* of yesterday, the Editor in a Notice to Correspondents, professes to decline publishing a Letter signed "PAUL-NICOL," on the plea that the object of Nicol's scurrilous attack had at length "fallen beneath the notice of an *amiable* pea." If we are ever again noticed therefore in the *BULL*, it will prove one of two things at least, either that we have not fallen quite so low as is pretended, and that *amiable* peas may still assail us, (which will of course oblige the *BULL* to eat his own words, and chew the cud, as any ruminating animal can so easily do); or that if we have fallen so low as is pretended, the notice hereafter taken of us must be by *dishonorable* peas, (which is the more probable result of the two, we think, judging from the *BULL*'s past targiversations). It is a pleasant thing to remember that tho' we have now been declared ruined, abandoned, deserted, and fallen beyond all power to rise again, for about the thousandth-and-first time, yet the elastic property which enables us to recover is not at all diminished, so that the last fall will no doubt resemble all the former ones, and the phrase of "*Fallen Journalist*" be quite as accurate a mode of expression as if the *BULL* were to say that the Minister of St. Andrew's Kirk had fallen from the pulpit to the crowing cock on the top of the steeple! or that the *FAIRSO OR BANKES*, who is now clothed in dark obscurity, had fallen into that notoriety and honour which no doubt await his pious career!

But we turn from this subject to the more varied and no doubt more acceptable topics of English News, the space usually allotted to which will be found to be filled from the latest Papers received by the *AM* and *AN*.

*Morning Chronicle*, August 16.—We have strong reasons for believing that Mr. Canning will positively go to India. The Aristocracy would no-doubt derive much gratification from his presence on the Ministerial Bench. The wit and fancy which he possesses in so eminent a degree bring them to the vote with a little more satisfaction to themselves, and after two or three hours passed over Mr. Ballamy's wine, a hearty laugh in chorus, or succession of gauding cheers, must form a very agree-

able relief. But the essentials can be furnished by a common place operator with equal efficacy, though not with equal grace. Nothing can be more perfect than the system is. The hand too that feeds is always a welcome hand even to the roughest animals. But a certain assembly is indeed very tame,—it may be compared to the elephant which a little child can lead. A better illustration of the universality of the conviction of this cannot, perhaps, be afforded than we have in the notion which got currency, some how or other, yesterday on 'Change, that Mr. Bragge Bathurst was to succeed to the vacant office. We have no doubt that he could give great satisfaction at Verona, and that he would be received with enthusiasm on his return by a grateful House of Commons, provided always nothing should beset the Holy Alliance in the mean time. It is pretty confidently reported that Lord Horrowby is to attend the Congress.

*Royal Observatory, Calton Hill*, August 14.—The wind has been all the morning about South-west, but very light; at about half-past 11 the hulls of some vessels were indistinctly seen, but owing to the haze nothing positive could be ascertained; about 12 the wind shifted to the South, and the haze began to clear away; at a quarter past 12 the Royal yacht, towed by two steam boats, with her sails furled, was distinctly seen, the smaller steam boat first with sail set; and at this time the vessels in the Roads fired a salute; 40 minutes past 12 the wind blew a fine gentle breeze from the South. The yacht still in tow, without any sail set, and nearing very fast; six vessels in company under sail, besides two steam boats. The steam boats having the yacht gaining on the vessels under sail. The Calton Hill at this moment presents one of the finest scenes imaginable owing to the immense crowd; 50 minutes past 12, it now rains a little. One o'clock, it still rains and is hazy; five minutes past one, two guns fired from the Calton Hill and two from the Castle; the yacht and steam boats bearing a boat direct South from Inchkeith. The crowd upon the Calton Hill is now dispersing very fast; and great numbers are proceeding down to Leith in all directions; 18 minutes past one, about a troop of the Scots Greys are passing by the new London-road to Leith. It is now much clearer and the rain has ceased, and a troop of the 3d Dragoons is passing in front of the gaol into town, and lining the streets; 19 minutes past 1, the yachts, accompanied by two steam boats, are between Inchkeith and the Beacon, near the mouth of Leith Harbour; it rains a little again.

At 25 minutes past 1, the smallest steam vessel left the yacht, she being at this moment to the west of the Beacon; 29 minutes past 1, the ships in the Roads saluted again, and also the guns at Leith Fort; at 36 minutes past 1, the other steam boat left the yacht, and she came to anchor outside the Guardship; 47 minutes past 1, the wind has shifted to the S. W. with every appearance of heavy rain; it has already begun. The yacht is completely surrounded with small boats, but it is so thick, that nothing can be distinctly seen; 10 minutes past 2, it rains pretty hard, and is so hazy that the vessels in the Roads are scarcely visible, and the people are leaving the Calton Hill very fast. A band of Highlanders has just passed by the gaol to Holyrood house. Thirty-seven minutes past 2, the yeomanry are passing down Leith Walk, and a band of Highlanders, dressed in green, with yellow feathers in their bonnets, are pass-

ing the front of the goal, from Holyrood House, and going down by the old road from the Calton Hill to Leith Walk, down which they are proceeding; 46 minutes past 2, the haze is little removed, but nothing can be observed of what is going on, on board or about the yachts. The troops are leaving their posts on Leith Walk.

Immediately after the smoke of the second salute had cleared away, the person of his Majesty was distinctly seen on the quarterdeck, and cheered by some boats which were passing.

*Morning Chronicle, August 13.—Lord Londonderry.*—In one of the most eventful periods of history it has been the fortune of Lord LONDONDERRY to occupy a distinguished position. His name is inseparably associated with some of the more remarkable parts of the war; and standing amidst the assembled Sovereigns as the Representative of the Government of the most active and industrious, and at that time the most powerful people of Europe, the destinies of the nations might be said to have been committed to his hands. The memory of the oppressions of the French was still recent, and the object for which the Revolutionary War was commenced having been in a manner lost sight of amidst the alarming events to which it gave rise, in some of which England appeared to act a noble and disinterested part, the people of every country continued to look up to us as the champions and protectors of popular rights. How his Lordship disappointed these expectations is but too well known. Arbitrary power came out of that assembly triumphant. The pledges, which had been given in the hour of peril were disregarded. Every thing was sacrificed to the interests of an alliance of despots, who were allowed to parcel out the independent States of Europe among them, and whose views, imminent to the interests of mankind, became more and more obvious every year, till at length they completely threw aside their disguise, and declared themselves at Laybach the implacable enemies of political regeneration and popular rights.

We are aware, that on this occasion, his Lordship, though necessarily armed with much discretionary power, was still only the Representative of the Cabinet of which he was a Member, and that though his name has been more particularly associated with the transactions, they ought not, in fairness, to be charged exclusively to his account.

As a Statesman, his Lordship would seem to have been guided rather by temporary expediency than by fixed principles. It was impossible that he should not have benefited by his long experience; but still his knowledge on many important subjects seemed neither extensive nor well concerted.—He certainly however possessed no ordinary share of sagacity, and in difficult conjectures he almost uniformly displayed great tact and presence of mind. Without being possessed of what is usually considered eloquence, without possessing even the power of giving arrangement to his speeches, with a style which set all criticism at defiance, and abounding with the most ludicrous solecism, he was yet a powerful and effective speaker.

He seemed to be totally devoid of any thing approaching to enthusiasm, and to entertain by no means elevated notions of human nature. Hence, no doubt, his indifference with regard to social improvement and the future condition of man. His manners were mild and conciliating, and his whole demeanor was always that of a perfect Gentleman. In firmness and fortitude, on occasions which demanded the display of these qualities, he was never deficient.

The friends and dependents of his Lordship we have always understood were greatly attached to him. His unpopularity was, we believe, less the result of the judgment formed of his conduct in this country than of the report which followed him from Ireland. With the greater part of his countrymen his Lordship was a favorite. Of the part of his Lordship's history which connects itself with Ireland, however, we can form no opinion.

Conjecture is of course busied with his Lordship's successor. Mr. Canning's was the first name which suggested itself, notwithstanding

the high and lucrative situation to which he has been lately appointed. But though political animosities seldom hold out long against convenience, the feeling supposed to be entertained towards Mr. Canning, in a certain quarter, and the opinions of each other, which the Lord Chancellor and himself have been at so little pains to conceal, seem to throw obstacles in the way of his admission into the Cabinet at this time. We have heard that Lord Liverpool has named Sir Charles Stewart our Ambassador in Paris, and that he is likely to be the successor.

*Stockholm.*—Sir Benjamin Bloomfield is appointed Minister to the Court of Stockholm.—*Morning Paper.*

*France.*—In a debate in the French Chamber on a proposition to grant relief to the Spanish refugees, M. Foy said, that he hoped the constitutional order, which was established in Spain, would reunite all Spaniards, and that, at length, there would not be in that country either the unfortunate or the exiled.—(approbation from the right.) They were prostrated in France, but France was always ready to assist them, without the example of the Chamber. They were ready to grant the funds which should be demanded for their assistance; but if it were the recognition of a political principle, which it was intended to make them adopt, it was their duty to reject it. The situation now was no longer the same with that which followed the re-establishment of King Ferdinand in Spain, at the latter period. France had drawn on its side a crowd of Spaniards, whom the restoration forced to quit their country; it was then its duty to console them in their misery; it has done it, and it has done well. It is not the same now. Spaniards, influenced by motives which I have no disposition to examine, have put themselves in opposition to the established government of Spain. They are unfortunate; let us assist them, but give no opinion upon their conduct. The Holy Alliance has been spoken of. The Holy Alliance! We know it not, but by the tributes which it has imposed and the evils which it has entailed upon us.—(murmurs from the right.) But if its solders appear once more on the territory of the nation—if an enemy for the third time should menace us, every Frenchman, military or otherwise—(all the left side rising, yes, all, all!)—all France united would rise and march to exterminate them. (a great number of voices from the left, "bravo, bravo!")

M. Cassimier Perrier, and Benjamin Constant exclaimed, "Yes, yes, we would all arm."

M. de la Fayette, the elder.—Yes, yes, we would all fight.—(continued cries of "bravo" from the left side.)

The Chamber unanimously ordered the printing of this speech, which was frequently interrupted by cries of "bravo," from the left side, and was sometimes received with approbation by the right centre, and was heard all through with attention by the right side.

*The New Congress, Paris, July 31.*—The public attention is interested in the most lively manner with respect to the New Congress. It definitely appears that it will be assembled at Verona. It was a long time doubtful whether the Emperor Alexander would be present; but it is believed, that he has also, on this occasion, yielded to the wishes of Austria, whose Cabinet directs the politics of the Holy Alliance, from the time that it was determined to isolate Greece, and to paralyze the powerful arm which seemed to cover her with protection. It is, if we may believe the current reports in the saloons of the ancient regime, at the Congress of Verona, that the affairs of Italy and Greece will be finally decided, and that some decisive measure will be adopted with regard to those of Spain. As to Italy, her condition will be ameliorated. Naples, Turin, and Palermo are to remain under the protection of Austria, and it will be diplomatically proved that this arrangement must conduce to the happiness of both people and king. Greece, according to the doctrine of men self-styled religious, is to be abandoned to her unhappy fate, because, forsooth, she is rebellious, and rebellious, too, towards her legitimate Sovereign! Russia will consent, in conformity with the interests of the French Aristocracy, to protect neither Moldavia, Wallachia, nor Greece, and she will allow herself to be persuaded that she ought not rather to exterminate the

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last of her sainted partners, that to avoid taking a bold and respectable attitude, or even commencing a war, which would cover her Sovereign with immortal glory.—The happiness of vindicating seven millions of men into liberty—of bestowing freedom on the country of Themistocles and of Pericles—of rekindling in the East the light of letters and of civilization, are such things to be balanced by the interests or the vanities of some families of the West—by the support or renovation of mouldering privileges, the re-establishment of substitutions, and the right of primogeniture, and, in fine, the resurrection of monastic orders from the Jesuits to the Capuchins.—*Constitutionnel.*

*Spain.*—The INDICATOR of Bourdeaux contains many letters from Madrid, of the 22d of July. They all prove the state of public spirit to be excellent. The events of the 7th have served only to give increased energy and activity to Spanish patriotism.

It is possible (says our correspondent), that if the projects of the insurgents had not been defeated, foreign arms would have made a movement in advance; but what would have been the consequence? This army of 50 or 60,000 men could scarcely have occupied two provinces, and would have had to encounter an army entirely liberal, composed of 60,000 Regulars, 80,000 Militia, who have been on foot in 20 days, and 100,000 National Guards completely organized, without reckoning more than 300,000 Guerrillas, accustomed to military service. Every province, in case of invasion, would form a separate Government, as in 1808; Cadiz would be an impenetrable fortress, in which the King and the Cortes might be secure. Against such resources, what could an army even of 200,000 men effect?

It seems certain that a gratuity of from 30 to 40 francs was given to every guard on the day of the attack, and perhaps for some days preceding it. This has been confessed by some of them; and it is calculated that this affair and that of the Carabiniers must have cost the Servile faction about fifty millions of reals.

Nearly all the Guards are either taken, or have voluntarily surrendered themselves. A very small number remain concealed, and among them five or six officers, of whom three, it is said, have received passports from the Ambassador of a foreign Power.

*Greece.*—*Venice, July 18.*—The last post from Constantinople brings details of the death of the Captain Pasha and the destruction of his fleet. It was in vain that the Greeks offered him battle several times; it was in vain that they sought to attack his position, or to burn his fleet; so when they found it impossible to fight him openly, they resolved to combine stratagem with courage. The Naval Commanders of the Greeks held a council at Ipsara, at which they arranged the following plan:—They asked their men to volunteer. More than two hundred presented themselves, and swore upon the cross either to execute the projected enterprise, or to die gloriously. Forty-eight were chosen by lot out of the two hundred, as leaders; they received the blessing of their Priests previously to engaging in their generous design.

The whole having been arranged, on the first day of the feast of Bairam, a Greek frigate and five boats approached the Turkish line. They made it appear as if they had come to take a part in the feast. The two hundred heroes who passed for French and English were well received by the enemy, and they were allowed to enter the harbour of Tashkemis, and anchor in the midst of the Turkish fleet; but scarcely had they arrived, when they began the execution of their project. In a short time five ships of the line were on fire; the Admiral's ship, in flames, made for the harbour, to escape total destruction; she was run ashore opposite Scio, and the Captain Pasha was cast ashore in a dying state. After this brilliant success, the two hundred brave Greeks retired, without having sustained any injury. It will be recollect that the whole of the Turkish fleet was burnt in the same manner, during the war between the Empress Catherine and the Porte, by the Greek Captain Lampris. It is to be hoped that this great event will secure the liberation of Greece. The Greeks have celebrated it with the greatest religious enthusiasm throughout the

whole Archipelago. They have ordered a fast of three days.—*Allgemeine Zeitung.*

*Sir Samuel Auchmuty.*—It is with feelings of sincere and deep regret that we announce the death of this brave and excellent Officer, which took place about four o'clock yesterday. Sir Samuel, was riding in the Phoenix Park, in company with Colonel Thornton, when he was seized with an apoplectic fit and fell dead from his horse! He was put into a carriage, which happened to be passing at the moment, and conveyed to the Royal Hospital, where Surgeons Reynell and McAuley, of the Royal Infirmary, were in immediate attendance, and opened a vein in Sir Samuel's left arm, and tried every means that professional skill and anxious zeal for the recovery of this distinguished General could dictate, but without effect. The vital spark unluckily was extinct. The body of Sir Samuel will be sent to England this day.

General Fyers has been written to by express to come to town, and take the command of the Army in this country, *ad interim*, he being the oldest General on the Irish Staff. By the death of Sir Samuel Auchmuty, a vacancy occurs in the Colonelscy of the 78th Regiment of Foot (Highlanders), now quartered in Carlow. Sir Samuel was amiable in private life as he was distinguished in his professional career. His death creates a blank in society as well as in the military profession, which cannot soon be filled up.

*Phoenix Park, Sunday, August 11, 1822.*

"In consequence of the melancholy event of the death of Sir Samuel Auchmuty, the Lord Lieutenant has postponed the celebration appointed for to-morrow, 12th August, until further notice.

(Signed) "HENRY WEBSTER, Captain and Aid-de-Camp."

*Beggars.*—By an Act of Parliament recently passed, persons giving alms to beggars are liable to be bound over to prosecute the objects of their bounty.

*His Majesty.*—His Majesty anchored in Leith Roads at two o'clock, on Wednesday afternoon, the 16th of August, amid the thundering of cannon from ships in the Roads and from the batteries and heights around the city, and the cheers of thousands of spectators who embarked in pleasure vessels of every description. The landing, however, did not take place that day, though every preparation was made. Unfortunately the rain fell in torrents, and it was thought that, in consequence of this untoward event, which would materially diminish the splendor and comfort of the scene, the ceremony of debarkation was postponed till the following morning. A private letter, which we have received, states, that the tide did not answer for entering Leith harbour, on Wednesday afternoon; but it is extremely probable that his Majesty, immediately upon coming to anchor, would receive the melancholy intelligence of the Marquis of Londonderry's death, an occurrence, we are sure, which would render him totally unfit, at the moment, to go through the magnificent pageantry of his solemn entry into Edinburgh.

*Dover, August 16.*—Arrived this afternoon from Calais, his Majesty's Post-office steam-packet the ANNIE, bringing his Grace the Duke of Wellington and numerous other passengers. Immediately, after the late lamented death of the Marquis of Londonderry, Sylvester, the Messenger, was dispatched to apprise his Grace of the shocking event, and to request his immediate return to England.—His Grace accordingly arranged to leave Brussels forthwith, which he did so recently as yesterday morning at five o'clock, and reached Calais, a distance of 120 miles, this morning, in time for the packet for Dover, and arrived here about three o'clock. After taking refreshment and giving time for landing the carriages, his Grace left Wright's Ship Hotel, at four o'clock, for London, which he was expected to reach by twelve o'clock to-night. The report of his Grace's death having been circulated very freely in this town, he was received, on landing, with the most enthusiastic cheers, by a vast number of persons collected on the Pier. Upon the report being communicated to his Grace, he laughed very heartily, and seemed to enjoy it.

Public Meeting in Behalf of the Greeks.

Scotsman, August 19, 1822.

A meeting—and a most respectable meeting—has at length been held to promote a subscription for relief of the persecuted, enslaved, and miserable Greeks of the island of Scio; and tardy as we have been in Edinburgh, we have yet the merit of being the first who have moved in such a good cause. The historian of our own Scottish struggles for religious and civil liberty was of all others the person who could most appropriately take the lead on such an occasion; and through him, and with him, our fellow-citizens have removed from themselves the reproach so an apathy almost as unaccountable as it is unparalleled, to the higher interests of the human race. As an apology for this shameful indifference, or rather as the means of continuing it, exaggeration, misrepresentation, and slander, have been busily at work on the character of the Greeks; but supposing that people to be really as mean, perfidious, and degraded as their worst enemies have represented, we should be unable to see any thing else in their debasement than additional reasons for aiding them in their present struggle. Will their character improve under their present masters? Will the Turks emancipate their minds from the bondage of superstition, or confer upon them any of the blessings of civil liberty? Or is there a hope of regeneration from any thing but a free government? Can it be said there is nothing brave and magnanimous in those who peril life, fortune, hundred, and all that is dear to men, in the cause of freedom? All this has been done by the modern Greeks; and if they are not already possessed of many virtues, the ardour and perseverance with which they have engaged in so sacred a cause, give us the best reason to believe, that, if once liberated, every thing noble and elevated is to be expected from them.

The Greeks certainly are like their neighbours, that is, they are not perfect. But their worst enemies have not charged them with more than half the vices of the Russians, for whom we raised £. 100,000, in 1812, though Dr. Clarke had told us on good authority, that they were thievish, perfidious, cruel, drunken, and barbarous. Considering the slavery in which the Greeks have been held for so many centuries, the wonder is not that some of their higher qualities have disappeared, but that so many of their virtues, so much of their civilization and their national spirit, have survived. To entitle them to the common offices of humanity, it is not necessary they should be, what no nation has ever been—paragons of virtue. They have taken up arms to redeem themselves from slavery, and we know they have done this at the peril of extermination. When we see a man ready to perish by the assassin's knife, do we wait to learn whether he is an immaculate character, before we fly to his assistance? They who would act on such a principle would justly be suspected, not of being scrupulously moral, but of being the assassin's accomplices. Were the Greeks even worse than they are called, their cause would still be a righteous cause; for the contest between them and the Turks is a contest between the oppressed and the oppressors, if ever there was one in the world. The Turks are fighting, not for any thing essential to their own existence or happiness, but for the privilege of plundering and insulting an unhappy people, whose only crime is the profession of Christianity. The Greeks are not struggling for rights or claims that can prejudice any other nation—they are fighting solely to rescue their persons from slavery, their property from spoliation, and their wives and daughters from violence. Is this a cause in which the shadow of a doubt can exist in the mind of an Englishman—a Christian man of common humanity, which of the parties are entitled to his sympathy? England has long been famed for manly virtues and generous sentiments, but never was her degradation so distinctly displayed as now, when the official organs of her government are seen leagued in hopes, feelings, and principles, with the oppressor against the oppressed, with barbarism against civilization, with Turks against Christians. This is a stain which twenty Waterloo, twenty Slave Trade bills, and a thousand acts of charity will not wash out.

Were the sins of Greeks as numerous as falsehood and malice have made them, we think we could name a race who are infinitely more debased. We mean the scholars, the well-endowed fellow-scholars, and professors of the two great English seminaries. We desire no better test of the character and principles of these persons than their conduct with regard to the Greeks. A cause appealing so strongly at once to letter, humanity, and religion, has not occurred in Europe in modern times; and to this appeal they have shut their ears with a callousness to which it would be difficult to find any thing parallel. It now appears plain, that the ample revenues which England set apart for the encouragement of piety and liberal knowledge have become a bounty to servility, sloth and bigotry—that they have operated to contract the understanding, and to deaden the heart to every generous impulse. For all great and honourable purposes these persons are absolute drones. Their only use is to bellow out "Jacobinism" or "No popery," when the minister of the day has some intolerant and odious measure to carry,

Experience, we think, amply warrants us in affirming, that there is more manly and generous feeling, more sincere regard for the great interests of humanity, religion, and letters among the mechanics of Scotland than among these pensioned oafs. The one class, tho' unlearned in the common sense of the term, study their Bible and know its value. They do not weep over it so often as the literary drones of the Universities weep over the pages of Homer, Eschylus, or Xenophon; but shew them a cause in which that Bible teaches them to feel an interest, and out of their scanty means they cheerfully contribute to its promotion. Not so the oily and well-bribed university man. His sympathies are under the lock and key of some minion of power; and though he has ample revenues he cannot afford to keep a conscience. Nursed in the literature of the Greeks, he yet feels no pity for their unhappy descendants. Though professing Christianity he sees with indifference the mass, sacre de Chrétiens by the disciples of Mahomet. His aversion to the Grand Turk is conquered by his horror of popular liberty. In short, the conduct of these persons on this occasion has gone far to demonstrate, what many had long suspected, that the two great English Universities are the sanctuaries of exploded errors, nurseries of sloth, servility, bigotry, and intolerance. If something cannot be done to infuse a better spirit into them it will give us pleasure to hear, that some ready Chancellor of the Exchequer has cast his eyes on their misplaced wealth, and taken measures to convert it to the supply of the public necessities.

Wednesday a numerous and very respectable meeting was held in Merchants' Hall, to take into consideration the case of the unfortunate Greeks, and to enter into some measures for their relief.

On the motion of JOHN CUNNINGHAM, Esq. Advocate C. G. STEWART MURKIN, Esq. of Closeburn, was called to the chair.

The Rev. Dr. MCRIE then rose to move the resolutions, and was received by the assembly with cheers. He apologised for taking so leading a part in the business of the meeting, but he thought he would not be considered as disposed to obtrude unnecessarily on the public notice, when he stated, that, during a residence of twenty-six years in this city, the present was only the third time that he had addressed a public meeting. There were always a sufficient number of benevolent persons in a city like this, to conduct the proceedings of its charitable institutions; so that a person of studious habits, and engaged in literary pursuits, might be excused from coming forward on ordinary occasions. But there were other cases which, besides the importance and urgency of the object, were attend with circumstances that might operate in deterring many persons of benevolent mind from bringing them before the public; and whenever such cases occurred, he considered it his duty if not to volunteer his services, yet to accede to the request of those who thought he could be of any use. (applause.) Therefore, in calling their attention to the present condition of the Greeks, he appeared here as the willing, the weak advocate of the cause of that people. Indeed the task imposed upon him was not a difficult one. What was he expected to do? Was he required to harrow up their hearts with reciting the heavy catalogue of Turkish barbarities—of whole districts laid waste and depopulated—the male inhabitants consigned to a cruel death, and the women and children torn away by ruffians? He was sure that all that could be wanted was that the people of Edinburgh should be made acquainted with the way in which their aid could be rendered effectual. Was it expected that he should excite those recollections which were connected with the name of the people who were claiming their sympathy? It could not be necessary: for what man that had a spark of patriotism in his breast, or that had any taste for liberal knowledge, did not feel himself concerned in every thing which relate to the Greeks? (applause.) He had been early initiated in their language, and had been taught to relish its beauties, and to contemplate the sublimities of sentiment which every where abounded in their writings. Though maturer age, and the principles which he had also early derived from other writings, which in his esteem were

"Above all Greek—above all Roman fame,"—though these had corrected his early impressions, yet they had not weakened their general force; and he was not ashamed to say, that the pronouncing of the name of Greece still occasioned in him a mixed emotion of veneration and delight: for it brought to his mind the sayings and the exploits of her heroes, her sages, her freemen and patriots by whom her name had been consecrated in history, and the splendour of which had even survived a bleak and barren waste of fourteen centuries. (applause.) They would not suspect him of egotism. He did not suppose that the feelings which he attempted to express were peculiar to himself; he meant to express what were the feelings of every genuine scholar. He had transferred what he had spoken from the gentlemen present to himself, lest there should be a single individual who had crept into the room, as if it had been an unlawful conventicle, and wished to offer upon the altar of charity, that gift which conscience or compassion extorted from him, while he was ashamed of the name and lineage of that noble people whom he was honoured in relieving. (loud applause). He did not wish to underrate the discoveries and improvements

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of modern times; but he could trace them all to the revival of literature in the fifteenth century, which opened to Europe the intellectual riches of the Greeks. Nay, more: for this revival we were mainly indebted to the agency and activity of the Greeks themselves—he meant the modern Greeks, whose character had been so lightly spoken of by many. He could not refrain here from saying, although it was a digression from the subject, that he had always felt hurt at the sneers of the elegant, tho' not always impartial historian of the Decline and Fall of the Roman Empire, when speaking of the modern Greeks; and the too evident pleasure with which he selected every fact and circumstance which was calculated to degrade their character at the time when they were subjugated by the Turks, even though he professed to do this by way of contrasting them with their ancestors. Through the medium of history they were enabled to take a retrospective view into the first dawning of literature and science on the West of Europe, and to trace it directly to Greece. It was a Greek monk who had communicated his native language to Petrarch; and the pupil of that monk instructed Boccaccio, and furnished him with a translation of Homer. Individuals of that nation had spread themselves over Italy, France, Germany, and even Britain. It was to Greeks that we were indebted for the principal remains of ancient literature, which during the Gothic ages, had been locked up in Constantinople and other places in the East. The taking of Constantinople, and consequent dispersion of the Greek literati who had been sheltered there, had placed those treasures on the common table of Europe: thus we had become possessed of the sacred original of the Old Testament, the venerable translation of it into the Greek language, the original of the New Testament, and the writings of the Christian Fathers, along with all the classic stores of Greece. When these were introduced into western Europe, he thought he heard the Angel of Providence thus address the inhabitants, “These will enable you to set up a barrier against the tumultuous, and till now, irresistible tide of barbarian invasions which has overwhelmed you—they will aid you in effecting your emancipation from the shackles of despotism which entwined themselves around both mind and body; and by these sacred pledges, whenever a happier star shall rise on Greece, sympathise with her, and exert yourself for her relief,” (cheers.) He could not here avoid expressing surprise and regret at the apathy which scholars and literati had displayed on this subject, (hear, hear.) The more scholar and literatus, indeed, often became only the cautious and prudent politicians. He did not mean to cast a summary and indiscriminate censure on all who had not attended that meeting. The best friends to a cause often entertained different opinions as to the most efficacious means of promoting it. What he lamented was the general indifference which had been manifested on the subject, and the almost total silence of those whose opinion would have the greatest influence on the public mind. There was a time when Grecian literature was confined to a very small but frosty band, who were richly imbued with the spirit of Christian philanthropy and patriotism,—who did not sink the character of the man and the citizen in that of the scholar, but who devoted themselves to the good of mankind and were always ready to lift their voice, and even their arm, should it be necessary, in the cause of humanity, and of civil and religious liberty. They had passed away and had given place to another race, whom he would not characterise. There was however, one encouragement, and that not a small one. The treasures which Grecian literature contained were no longer the exclusive property of a particular caste; they had, by means of translations, been laid open to the world at large. The works of the celebrated bard, whose residence had immortalized that island, which had lately been the theatre of Turkish licentiousness, together with the writings of the most illustrious of his countrymen, had long been in the possession of the British public, who admire their genius and imbibe their spirit. He would not be suspected of wishing to disparage the knowledge of the original language of these writers,—or of denying its advantages for the perception of many of the nice beauties of style and composition; but neither would he conceal that in a good translation the English reader possessed all in these writings that was grand in point of conception, and elevating in point of sentiment. All classes, in this respect, stood now upon something like a footing of equality. Though scholars and literati might stand aloof, yet others would come forward, and fill up their place; and if they should attempt to excuse their conduct by exclaiming—“Odi profanum vulgus et arces”; he would only reply to the proud excuse, in another Latin sentence—“Surgunt indicti et rapiunt omnia.” (applause.) A gentleman who had travelled through Greece, and was well acquainted with the manners of its inhabitants, would, he understood, address the meeting, and refute to their satisfaction the calumnies that had been circulated against the present race of Greeks. It had been said that they were degenerated, and certain acts of retaliation which they were said to have committed on the Turks had been alluded to in proof of the assertions; but, to show that under the first impulses of indignation, it was possible for the bravest and the best to commit very unwarrantable acts, he would just advert to the treatment which the two heralds of Darius received from the Athenians and Macedonians, when they demanded earth and water from them, as a mark

of submission to their master. They flung one into a well, and the other into a pit, and with the vacuity peculiar to the Greeks, told them to take thence as much earth and water as they pleased. Yet this unjustifiable infraction of the law of nations took place at a time when a Miltiades, a Themistocles, and he who had obtained from his countrymen the name of the Just, presided over the affairs of Athens; it was committed by the men who achieved the memorable victories at Marathon and at Salamis; and it was followed by the deed of that firm and fearless hand, who after raising their native Macedon to the highest pinnacle of her glory, saved the liberties of all Greece, by blocking up with their dead bodies the Straits of Thermopylae. (applause.) Those who embarked in this cause might lay their account with misconstructions of their motives. This was unavoidable from the nature of the cause, and from the present state of public opinion and parties. From what had taken place on former occasions, it was not improbable that their activity would be imputed to political motives, and a restless or factious desire to patronize and encourage those who resist constituted authorities. There were general politics and party politics. General politics he understood to comprehend the good of mankind, and formed a branch of morality which grew out of religion. This was no question of party politics, nor did he propose that this meeting should take it up at all in a political light. He did not wish to conceal,—he would do violence to the strongest feelings of his heart if he did conceal, that he sympathised deeply in the struggle which the Greeks were now making to throw off the yoke of Ottoman despotism, and to regain their long-lost liberty and independence as a distinct people. Were that hero to whom he had already alluded—were Aristides now to rise from the grave, he could imagine him addressing the modern Greeks? “O fallen! greatly fallen from the glorious character of your ancestors; but yet your attempt to throw off the yoke of ruthless despotism redeems you in some measure from your degradation; and, if you are overcome, I would rather live in chains with you, than live free with the nations who look on your efforts with cold-blooded unconcern.” (points of applause.) It was his fervent wish that they might be successful. This, however, was only his individual aspiration, to which no other person present was pledged. They had not met to petition the Parliament, or his Majesty’s government, to interfere and decide this dreadful contest; though, if it had been thought advisable to address the King, during his presence in our city, respectfully imploring him to charge his representative at Constantinople to protest against that barbarous conduct of the Turks, which had so irritated the feelings of other nations—if such an address had been agreed upon, he should have seen no harm in that; and he thought none of those distinguished persons, by whom his Majesty will be surrounded when he arrives, would have ventured to step between the Throne and the People to intercede such an avowal of their wishes, or to counteract its constitutional influence, (loud cheers.) But it was not proposed to make any declaration in favour of their rational claims, or to assist them in their warlike efforts: all that was proposed was to discharge a duty of charity to the necessities, to perform a work of mercy to the wretched. The Reverend Doctor concluded, amid loud cheers, by moving the resolutions.

Mr. R. HUNTER, advocate, rose to second the resolutions. He had but little to offer to the meeting after the eloquent appeal they had just heard—an appeal worthy of the historian of Knox and Melville—of those noble and intrepid spirits to whom we owed all that was good in our civil and religious institutions. The name of Greece was associated with all our earliest and most delightful associations; and every liberal spirit which had tasted of the literature, or known the story of the people, must feel compassion for their fallen situation. When other nations were breaking their fetters, Greece, who groaned under so galling an oppression, could not remain unmoved. Spain had thrown off the yoke of despotism. Italy had made a bold effort; and though the prize had been wrested from her hands, the spirit which animated her had extended itself to the Greeks, and was now inspiring them to combat for their independence. In this great struggle they had been exposed to many calamities, but he ardently hoped they would be ultimately successful. Authentic documents were now in their hands to shew the barbarities committed upon the Scioites. To these statements it was not necessary to add one word; it was only necessary to peruse them to be satisfied that a case existed which called loudly for sympathy. This was the first public meeting which had been held in Britain upon the subject; but he trusted it would soon be followed by many others. The learned gentleman then read an extract from the pamphlet, as to the mode of giving relief—recommending that a respectable English house should be selected in each of the parts where the Greeks have taken refuge, to receive and distribute the money, and that one or two Scioites should be joined to them.—(applause.)

Mr. CHARLES-BLACK, jun. said, It has been very much the fashion in some quarters to cry down the Greeks—to represent them as a faithless, narrow-minded, and dishonourable people; but from all the opportunities of observation I have enjoyed, I should be led to form a very different opinion of them. It is not my intention, however, to make any remarks on the general character of the people, but merely

to state what I actually know about the Greeks now resident in London. These gentlemen are possessed of large property, and have extensive mercantile establishments in London, Vienna, Trieste, Leghorn, and others of the principal commercial towns in Europe; and wherever they are known, they have the character of merchants of the highest respectability, intelligence, and good faith. Some of them I have been acquainted with for a considerable time, and have had many transactions with them, to a very large amount, in all of which they uniformly acted with the utmost integrity and honour. In other respects, their character is calculated to produce a deep interest in the fate of their unhappy country, add it is matter of regret that they are not more generally known in Edinburgh. Being lately in London, I had the honour of communicating to the Greeks residing there, your intention of holding a meeting in their behalf. They received the information with the liveliest gratitude, and desired me to tell you how sincerely they thanked you for your benevolent intentions, the value of which was greatly enhanced by the consideration that it was the first expression of any thing like a general interest being taken in their case. Yes, Sir, under calamities scarcely ever before equalled—calamities that threatened the extermination of a whole nation—there had been no expression of sympathy with the sufferers. While the rights of humanity were insulted and trampled under foot—while the sanctities of religion were profaned, and thousands and tens of thousands of Christian men were murdered—and thousands and tens of thousands of helpless women and children were carried captive by the common enemies of mankind, Europe looked on with apathy and indifference, as if it were the legitimate right of ruffian Turks to destroy and utterly extirpate these Christian dogs from the face of the earth. I have also to inform you, that in supplicating your bounty, the Greeks in London ask it not for themselves, but for their miserable countrymen, who now either drink the bitter cup of slavery, or, strangers in a foreign land, without food and without clothes, are reduced to the last extremity of human wretchedness. They ask it in behalf of the thousands of innocent women and children who are daily exposed for sale in the slave markets of Smyrna and Constantinople; and in making this appeal they are earnestly desirous to impress on the minds of the benevolence of all ranks and classes, the urgent necessity for immediate and active exertions; for every day spent in indifference or inoperative sympathy, is not only a cruel addition to the suffering of these unhappy beings, but renders the work of their redemption from slavery more difficult and hopeless; for every day they are carried farther into the interior of the country, and additional numbers of the most amiable women and interesting children are immured in the Seraglios of the voluptuous Mahometans. I trust, Sir, that this appeal will not be made in vain, but the example which has been set by the inhabitants of Edinburgh will be generally followed, and that Meetings similar to the present will be held in all the principal towns throughout the kingdom (*applause*.)

Mr. A. BLACK said, that the Rev. Doctor, at the commencement of the meeting, had referred to a gentleman then in the hall, Warren Hastings Anderson, Esq. who had attended the meeting for the express purpose of refuting some of the calumnies that had been circulated against the Greeks as a people. The meeting, however, having been protracted beyond the time anticipated, and Mr. A. having an engagement at a particular hour, he was under the necessity of going away before he had an opportunity of stating what he could have given evidence to as an eyewitness. He had travelled through the greater part of Greece, and considered the Greeks a fine people, but for the horrible tyranny under which they groaned. He could have informed the meeting, that the Turks, when a Greek came in sight, would fire at him with as much indifference as a sportsman would level his fowling-piece at the game he had started: that when parties were travelling with a guard of 2 or 3 Turkish soldiers, on coming to a hamlet, they gave peremptory orders to the Greeks to supply them with whatever they demanded, at the risk of the bastinado. He could have told them, that he had, perhaps, himself been the innocent cause of suffering to some of them; for though he always endeavoured to pay fairly for every thing furnished to his party, yet it was considered by these oppressors as a most disorderly proceeding (*hear, hear.*) He had himself known a Greek in Athens, who had three times acquired a fortune, and had three times been despoiled of it by the Turks. Under such circumstances, was it to be wondered at, that the Greeks are not remarkable for the virtue of truth? If the preservation of their lives and property depended on their artfulness, was it fair to blame them for the exercise of that talent, on which their existence depended?

Mr. ROBERT BELL, Advocate, proposed the names of the gentlemen who were to form a committee for the management of whatever funds might be collected for the relief of the sufferers, and moved the thanks of the Meeting to those gentlemen who had taken an active part in calling it. Conducted as Meetings were in this city, he thought they were always a public good; and it was a proud circumstance for Edinburgh that she had been the first to move in so good a cause. It was no less singular that a sister city, in which public meetings were

much more common, and where many had been held in behalf of the Africans, had yet manifested no desire to succour the Greeks, though they had now been more than a year in arms struggling for their liberties. He trusted this apathy would not endure much longer, but that the example now set would be followed in many other towns. A gentleman who had been long resident in the Mediterranean had stated to him (Mr. B.) eighteen months ago, that if Russia did not interfere, the Greeks would effect their emancipation themselves (*applause*.) This prediction, he thought, was now in a train to be fulfilled. It was better that the Russians had not interfered: for though they would have destroyed the dominion of the Turks, the change after all would have been but a change of masters.—The Greeks would now, as Lord Byron had said, gain their freedom by their own right arms. He then read the names of the Committee.

Mr. JAMES MONCHIEFF, Advocate, seconded the vote of thanks to those who had called the Meeting, and proposed that Mr. Bell's name be added to the Committee. He would make only one observation. There were many, he knew, who sympathised with the suffering Greeks, who were not disposed to relieve them, because they thought that if Greece obtained her freedom from Turkey, she would fall into the hands of Russia, a power already too strong. With this they had nothing to do; it was apart from the object of the present meeting. When a flagrant breach of humanity was committed, it was not a time to speculate upon the political consequences of exerting their benevolence in favour of the sufferers, (*applause*.) They should leave those in the hands of that God who had imposed it upon them as a duty to relieve the distressed. They could not do wrong in doing what was their obvious duty, and he doubted not that the result would conduce to the glory of God and the good of mankind.

After a few words from the Rev. Mr. Craig, the meeting dismissed.

Our report, though pretty full, gives but an imperfect idea of Dr. McCrie's manly and eloquent speech, and a still more faint impression of the ardour—we may say, the enthusiasm—with which it was delivered. It abounded in bursts of feeling and eloquence, which it would be impossible for any person—even for himself to recall. His name, however, will carry with it, to all the well-informed, and especially to all the religious classes in Britain, the stamp of talent, integrity, and sincere and evangelical piety. All who know him, either personally, or through his admirable writings, will feel assured, that the cause which could engage his feelings so deeply must have the sanction of those great principles of morals and religion to which his life has been devoted. Much as we have always esteemed him, we cannot but think of him still more highly, when we contrast his firm and manly conduct with the wretched pusillanimity of the Established Clergy. Many of them, we believe, are in their hearts friends to the Greeks; but the dread of offending the powers that be has deterred them from lending their countenance to the work of charity. The same stolid habits, which made them suppress a good feeling which they actually had on this occasion, lead them too often to counterfeit a feeling which they have not; and hence the false flattery they are every ready to pay to men in power. "Such preacher was not Paul;" such was not John Knox; and such is not Dr. McCrie. We may add, for the information of persons who were not present, that all the gentlemen named as the committee were in the room, with the single exception of the Rev. Henry Grey, who would have attended had he not been out of town, and who, it is understood, drew up the printed Address in behalf of the Greeks.

#### MARRIAGES.

At Taunton, F. Welland, Esq. of the Honorable East India Company's Service, third Son of the late R. Welland, Esq. of Symptons, Devonshire, to Sophia, eldest Daughter of John Cotfield, Esq. of Wilton-House.

At Hanwell, Middlesex, Thomas Bramall, Esq. of Tamworth Castle, Warwickshire, to Miss Cooper, of New Brentford.

At Caen, Henry Carel Sandys, Esq. Captain in the Bengal Army, to Harriet, Widow of Hugh Spotteswood, Esq. late of the Madras Civil Service.

#### DEATHS.

At Cheltenham, aged 47, William Stuart, Esq. late of Calcutta. At Toddington, Captain Toussaint, late of the H. C. Service.

On the 28th February, on board the H. C. S. FARMLAND, Lieut. E. J. H. Brise, of the 11th Light Dragoons.

On the 7th of August, at Stratford-upon-Avon, Mrs. Jane Allison, widow of the late Mr. Simon Allison, of Arundel-street, Strand, aged 77.

On the 11th of August, in Hunter-street, Brunswick-square, after a severe illness, the wife of Mr. John Cole, of the Inner Temple.

At his house at Cassiobury, Mr. William Deane, of the South Sea-house, aged 70.

# ASIATIC DEPARTMENT.

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## Interests of Indigo Planters.

### LETTER ADDRESSED FROM A RESPECTABLE PLANTER TO A MERCHANT OF CALCUTTA.

To

Belanerry, Nov. 18, 1822.

My Dear Sir,

I was favoured with your letter of the 2nd instant, some days ago, but the hurry of dispatching my Indigo of the season prevented my taking up the subject of it before now. I am very happy to understand that Government have at last determined to take the interests of the Indigo Trade into consideration, and I shall most willingly contribute any information which my long probation as a Planter can furnish, for aiding their deliberations, if you think it worthy of being laid before them. The Planters are now an important body in the commerce of India with Europe, as the present state of Trade must shew and tho' not perhaps the most enlightened body of Patriots in the world, yet they must be allowed to "have done the state some service," and to merit its protection from unprincipled, rapacious or unjustifiable competition.

A strong prejudice has long existed especially among the higher orders of the Civil Service, against the general pretensions and operations of Indigo Planters, arising from the clamorous accusations of oppression, so often brought into Courts against them by the native inhabitants, and from the frequent exposure of violent and unjust acts in their competitions with one another. In many cases however it would be found by strict investigation of cause and effect, that these complaints, and the cases out of which they arise, proceed in reality from the want of any provision in the existing law, for the peculiar circumstances in which the planters are placed, and as long as no regulations applicable to their case are instituted, the evil must continue. It will be necessary therefore, for forming a just conception of the planter's relative situation and of any regulations calculated to apply to his case, to enter into the first principles of the Planting Trade, as conducted here, and not to be swayed by the partial irregularities or undirected and bewildered proceeding of a few individuals.

A Planter then in the first place upon finding a soil suitable for Indigo ascertains the dispositions of the Inhabitants to cultivate that vegetable for him, and if they are willing to do this to the extent necessary for a factory, he obtains the potts of a few bighas in fee simple, on which to construct his Factory and gives advances of money to the peasantry around for cultivating certain quantities of land with Indigo, to supply plant for his Factory. He then procures the materials and builds his Factory. This is a work of considerable labour and mechanical skill, and of very heavy expense, and isidom is perfectly completed in less than three years, tho' generally put into a state to make a shift for the first season, in which a crop is provided. This Factory constitutes his sole property in the place, and in it he sinks a large capital, either borrowed or real. According to the quantity of plant procurable from the Ryots to whom he makes advances, will be the value of this property, as the vats and other buildings are unfit for any other useful purpose and possess no intrinsic value. If he has been imprudent in the choice of his situation, where Indigo plant will not grow with sufficient abundance to remunerate the ryot for cultivation, of course the supply of that article will be scanty and poor, and may finally fail entirely, in which case his Factory will be of no value whatsoever, and he must lose the capital sunk in it. This is a catastrophe for which no legislator can provide a remedy, being a mere error of judgment in the planter. But if he has selected his situation judiciously, where Indigo will prove a profitable crop to the Ryots, they will find their advantage in cultivating that crop for him, and he must consequently be successful in the manufacture, and his Factory prosper and flourish, and become a valuable productive and transferable property, equal to the capital sunk in it or upwards, as the state of the market may be. This operation then in that part of the country becomes of considerable importance, both to the inhabitants adjoining, and to the public revenue, and to his private interest. Even if he has but one respectable factory, he will annually distribute among the Ryots around him from eight to ten thousand rupees for cultivation, and as much more for labourers in his Factory. This enables the Ryots to cultivate much land otherwise beyond their means, it promotes a spirit of industry, and diffuses a certain fund for the comfort or subsistence of the most wretched and miserable of the people, the labouring classes. Thus the planter actually fertilizes and enriches a certain small circle around him, and sends a valuable article of commerce into the market, which yields some revenue to the country, while at the same time he has rendered his factory a valuable property, thus creating a new species of property and wealth in the land, which otherwise did not exist, and gradually enriches himself by the profits of his manufacture; finally he sells his factory to a successor, and retires to add to the riches of his native country, the competency or fortune thus acquired by his industry and exertions.

This, tho' flattering, is a faithful view of what an Indigo Planter ought to be, and what he most assuredly would be, in an undisturbed and well-regulated state of his Trade, and surely such a character merits

the consideration of his Government and is entitled to its encouragement and protection.

And let us see now in what way that protection and encouragement on the part of Government can be afforded or required. It will soon appear that for this there is ample scope, tho' as yet it has never been fairly represented, or clearly understood.

When the planter has established an Indigo cultivation and constructed at the expense of a large capital, the buildings necessary for manufacturing its produce into Indigo; just when he begins to prosper, another speculator observing his success, immediately determines to participate in the good fortune, and using all the superficial and plausible arguments for the fairness of competition in Trade, and the equal rights of all to build or cultivate what they please, comes as near as possible to the successful planter, whose situation has proved so favourable, takes a pottal beside his factory, makes bricks and builds, and offers the Ryots every possible inducement to cultivate for him. Of course by enhanced terms and other means, he succeeds in getting many Ryots to cultivate for him, and if the cultivation procurable for Indigo were in this place illimitable, there could be nothing unfair in the competition. Both could procure enough to prosper, and their own interests would teach them where to stop in outbuilding one another; or rather there would be no outbuilding, as both could get as much as they required on equal terms. But the lands appropriated to Indigo must necessarily in every village be very limited, for much must be reserved for the various other crops requisite for the sustenance of the inhabitants. And besides this, the distance to which a planter can extend his cultivation from his factory, must be also, limited to three or four miles for the plants, if beyond that, it would spoil in the carriage, whether by land or water, and yield no Indigo. Hence it follows that but few villages can come into the range of cultivation fit for one factory, and of these few, but little can be allotted for Indigo. This must always make the cultivation of Indigo extremely limited within any range to which a single Factory can extend for it. However the intruding planter cares nothing for this. He only knows that Indigo will grow well there, and that he has an equal right with any other to raise it. He offers his advances to the Ryots and as a temptation to begin, gives them unusual terms. He takes the men of connection and influence in this place into his service, who bring the Ryots dependent on them to his Factory. Perhaps he gets these servants to take an Easaur, or farm from the Zemindar of the villages around, by which means getting the Rent Roll of the whole place in his hands, he acquires a paramount influence over all the peasantry who must pay the rent of their possessions to him. In the meantime the old planter is not idle. For self preservation he too is obliged to employ the men of influence and to offer terms to preserve his Ryots, amounting to bribes for their good will. The Ryot finds his advantage in this state of things and practises upon the avidity of both parties, and at last begins to discover that there is nothing sacred in the nature of his contracts with either party, that no existing law enforces any fulfilment of it, and that by a little breach of faith he can get advances of money from both sides for the same land, and leave them to contest the crop, or perhaps he will cultivate none for either. Thus the simple simple creature, who for generations cultivated his rice, sugar and cotton, on the simple pledge of an advance from a Mohajan, now becomes an adept in all the chicane of bilking and swindling the new competitors for his lands and labours. The Zemindar too looks on and encourages the sport, wringing his emoluments in turn out of the ill got gains of the Ryots. The servants too of both Factories are feed to conceal their knowledge of the frauds in the lands, and the progress of imposition and deception extends through every rank, demoralising all whom it affects, the Planters enjoying, as they suppose the Ryots into their interests, the Ryots swindling both parties and corrupting the servants to wink at the deception, the servants stimulating the bad passions of their masters into outrage that they may reap the profits of fighting and of Law. At length the season of reaping the crop arrives. The planter finds that every bighas (or mach) of the crop, he considered his own, is claimed by his adversary, and an equal title too,—the gifts or engagement of the Ryot,—and in absence of all other accessible redress, has recourse to force, to secure that to which he considers his right irrefragable, in spite of deception. The other does the same, and hence violent conflicts on every field, between bands of men hired for aggression or defence, and scenes of mirth and turmoils, and of subsequent litigation and perjury and bribery take place, which are a disgrace to any civilized society. The moral corruption among the poor simple villagers, who are really the most primitive and virtuous body of the people, is lamentable, and this new branch of trade which ought and would naturally diffuse industry and wealth, becomes a demoralising seminary of fraud and vice. As a public evil this of itself would claim the attention of the legislature, but let us examine what are the results upon the Indigo trade, and to the capitalists establishing it—the planters. The expences of both the contesting planters are greatly increased, and the produce of the two establishments are exactly what the first settler had himself alone, for no circumstance will ever induce the Ryots of a village to convert into Indigo cultivation, the lands across

ary for the staff of life, and all that can be appropriated to Indigo within the range necessary for one factory, is so applied immediately that it is found advantageous in the course of two or three years after the first introduction of the business, and indeed the first impulse in this respect is generally stronger than future experience supports, and there is partial reaction after a few years. This will be confirmed by the experience of every planter. But there are mighty deceptions passed upon the proprietors of the contesting factories, which lead each to suppose they have lands equal to all that the first settler had when alone. Let us follow the planters. It is obvious that the first settler, with increased expences and half his former produce, cannot carry on the trade to advantage. He sinks heavily in debt to his Agent. In hopes of some favourable change he prolongs the struggle, the Agent having no other means of recovering his money, supports him till the debt becomes desperate, and then after vain experiments in reducing the outlay and otherwise, sets him adrift with Bonds of irredemable bankruptcy about his neck. The Factory, in which all was sunk has lost its value and will not sell, and is left to moulder into ruins, and a property which constituted a productive portion of the national as well as individual wealth, is annihilated. And let us not suppose that the intruder who caused all this evil, has gained the last value of the other Factory in his new establishment. Far from it, he has been equally expensive at least with the other, and equally unfortunate, and is long ago also put on short allowance by his Agent, or more probably ruined and fled, and his Factory also abandoned. But whichever party may outlive the other, will find his perseverance equally useless, for the fountain of their prosperity is destroyed. The Ryots, after having been so long accustomed to the easy and profligate profits of fraud, become thoroughly vitiated and perverse; and will not work for the fair and ordinary returns of labour. They will systematically take the planter's advances for the purpose of defrauding him, and never in that generation, till the long habit of their original poverty and want has reformed them, become the quiet and orderly and honest cultivators of the soil which they are always found on the first introduction of Factories among them.

But it may be said that all this calamity and evil is the planter's own fault, the result of maladministration of his passions. But it is no such thing. It is the necessary and inevitable struggle of a thinking creature against perdition, when fortune and all his hopes in life are at stake, and he must hazard every thing in despair or surrender at once to ruin. It is the best and most energetic character of course that will be carried farthest in such contests, in hopes to retrieve by exertion what they cannot otherwise avoid.

And let it not be supposed that I have stated an imaginary case. It is confirmed by the following instances within my own time. In the richest soil in this country, and subject to annual inundation, which insures the permanency of an Indigo cultivation, there was a noble factory established about 1800 by a Mr. Brown for himself and Dr. Stephens, in Chandpoor, on the Comarkai near Furidpoor in Dacca Jilapoor. The productiveness of it was most extraordinary. This soon attracted competitors, and before 1807 the Factories of Coira, Gopaldee, Mobsukdee, Serbandy, Corripur and Joyra, were all established within, and upon the skirts of its cultivation. They are all now, with Chandpoor included, abandoned and in ruins, and three successive of planters have been ruined by them, whom I could name. Serbandy alone drags out a feeble existence. The Ryots absolutely will not cultivate for the simple returns of the soil, and the trifling cultivation still attempted in Serbandy by a Mr. Dunlop, the proprietor, is in a manner compulsory, the Ryots never fulfilling their contracts without quarrels and broils and tribulation without end.

Another instance occurred also in my own time which will illustrate other parts of my statements, in the large and fine factory of Hazrapore upon the Nobugangare, the best Indigo district in Bengal. It was established in 1805 by Mr. Devrell, and produced 400 mds. of Indigo, a wonderful return. Next year the rich Mahratta ex-general Pyron, a Frenchman, built in opposition to it the large Factory of Inchakadda within less than a mile of it. From that day both became losing concerns, and when on the brink of ruin, the death of Gen. Pyron enabled Mr. Devrell, to buy out the opposition at a very heavy sacrifice of money. Both Factories had a spacious cultivation on their books of 3 or 4,000 Buggahs. On being liquidated it was found that there was only 3,000 Buggahs of actual Indigo lands in all that part of the country, to which both the factories could possibly reach. Inchakadda is now shut up, and Hazrapore in the sole possession of its natural limits is now recovering after a doubtful struggle, often on the point of abandonment, to reclaim the depraved habits of the cultivators. Eight or ten years have now passed since the source of their corruption has been removed, and they are only now beginning to resume the former industry and simplicity of their dealings. But it would fill a volume to enumerate the instances of this kind which have occurred within my own observation. The case of Mr. Davrell shews that total ruin of both parties does not always follow competition, when one fails before the other, but it also shews the injury to the trade, to the people, and

to the planters, and also the doubtful chance of ever recovering the value of the property or cultivation in such cases.

But there is another kind of competition equally dangerous to the planter, and still more injurious to the Trade. This is when the success of the planter allure the rapacity of the Zemindar on whose soil he is established. This competitor is naturally the most irresistible and uncontrollable of all, as his simple veto could disannul the planter's factory of labourers and lands, as lord paramount of the soil. Fortunately there is generosity in the respectable Zemindar which withdraws him from this in general, and the tedious operations in Factories and uncertainty in the returns, are discouraging to men enjoying abundance. But when the profits appear considerable and veryuring, as in the present state of the markets, there can be no doubt that this exterminating competition (if such it can be called) will be extensively resorted to, unless the legislature provides against it; for its effects would be most injurious not only to the established Planters, but the Trade itself, as I shall prove by the example of the ablest native planters. Radamohan Banarjee, Zemindar of Mahendshy in Jessore, one of the cleverest and wealthiest Natives in the district, and really a very intelligent, and enterprising man, and indefatigable in business, built in 1805 the large Factories of Cobirpoor and Caobahatty, on his own estates. The first year they succeeded admirably; he enlarged and multiplied them, and put down all competition around them. But he could not attend to them in person. The details of the business was put into the hands of his kinsmen and servants. The kinsmen were indolent, the servants were treacherous—there was no specific principle in the business, like the revenue, when upon rents must be collected from certain lands, but all here depended upon industry and fidelity, and there was no fixed measure for the return. The mercenary servants embezzled the advances and maltreated and oppressed the Ryots, and when advances were truly given, Ryots who thus receive the produce before hand, are indolent unless looked after, and will bribe servants when they can, to be allowed to get another produce out of the ground in rice as well as the cash already pocketed for Indigo, the party interested in the Indigo was not at hand; it declined, and dwindled away to nothing, and after five years perseverance with heavy outlay, the works were abandoned and are now in ruins. Such of them as were bought for a trifle by the neighbouring planters are doing well, and the same tract of Country is now very productive in other hands. Radamohan Banarjee himself told me often that it was a trade incompatible with the genius of the people, and could never prosper in their hands.

Such also was the fate of the numerous Factories of Sibram Sindrel, a few only of which are still wretchedly carried on by his sons; and even the Rajah of Bordwan, a very energetic and enlightened character, found himself compelled to dispose of all the large Factories which he possessed on the Hoogley, but which do well with other people. In short such must always be the fate of the Indigo Trade, in the hands of the great Zemindars. It is absolutely incompatible with the character of the people to carry on extensive manufacturing operations under a wealthy native capitalist. They want the sort of person known to European Trade in the faithful and energetic overseer. There is no such character among them. Therefore extensive undertakings will always fail, but the petty artisan, who conducts his own trade or traffic, with little or no capital, is invariably prosperous. Hence another form of very dangerous competition to the established planter. The more respectable Ryots, and sometimes a combination of the smaller ones, seeing the profits of the planter from the crops which they themselves cultivate for him, construct a vat or two at their own houses, and withdrawing their lands from the planter's Factories, manufacture the crops in their own vats, and make small advances among their friends for some more lands, and thus manufacture ten or twelve maunds each of bad Indigo for themselves. An emulation of this nature extends among that class of people, till at last there are ten or twenty small Factories of this kind around the planter's Factory which make ten or twelve maunds each, draining away all the cultivation of the first settler, till probably he has not left enough for above ten or 12 maunds too in his large factory which he must consequently soon abandon. This was the fate of the fine Factory of Madnooly in Jessore where a Mr. Driver was extremely successful for a few years, but I believe 26 Factories are now reckoned within sight of his vats, belonging to the petty Talukdars and Tenantry and Mebojanus around in consequence of which he was obliged to abandon his establishment, which afterwards sold at Auction in Calcutta for a mere trifle. Meantime the petty manufacturers had a bad season or two, about 1800, and could not maintain the expence of cultivation, and gave up the business also, so that the Trade became in a manner extinct there for a time, till the gentleman into whose hands the large Factory fell at Auction, restored it again, and he is now beginning to prosper, and will certainly succeed, if these suckers, or small Factories, in his cultivation, are not revived, to which probably the present state of the market will prompt.

Thus I have I believe, exhibited all the different forms of competition to which established planters are exposed, and which all prove ruinous

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to him and to the Indigo Trade itself. Let us now examine the nature of the planter's property in his Factory and cultivation, and see if it partakes of that nature of a private right, which ought to entitle him to protection in it, from this species of encroachment and dilapidation by the legislative authorities of his Country; and also, if the wealth and trade of the Country as well as the morals of the people, and peace and good order of the community, are not improved by such protection. If this is established, the nature of the necessary enactments will readily appear.

The planter established an extensive cultivation of Indigo among the Ryots, and on the faith of their continuing, applies a large capital to building a factory for its manufacture. That factory is his right and property but he has no right in the cultivation for that is the Property of the Ryots, and they may give or withhold it at pleasure. But he makes it their interest to give it, and as long as the nature of their cultivation and his means of commanding it continue the same, he cannot fail to obtain it from them while it is advantageous to them, as certainly as if it were his own property. And for each season they thus give him their own right, and the usufruct, as it were, of the land, while at the same time they are secured against injustice from him by the power of withholding the land. On this understood compact is founded the value of his Factory. Destroy this convention of expediency between him and the Ryot, and you annihilate his property. Therefore, as his property and right is founded in the conventional access at first given him to that cultivation, as long as he fulfils his part of that convention by satisfying the Ryot for the usufruct of the lands, they constitute a part, and indeed the basis of his property; and in so far it must be considered to partake of the nature of a private right that no other person can deprive him of it without injuring or destroying the value of the property in which he sinks his wealth and by which he subsists, and consequently without such a gross injustice, and infringement of his private right, as human laws are peculiarly intended to prevent. It must consequently follow that the Planter is in right and justice entitled to the protection of the legislature of this Country in his cultivation, not imposing any compulsion upon the Ryots to give it, but in preventing any other person from taking it from him or them within the proper limits of his factory.

But whether or not I have succeeded in proving the planter's title "a priori" to this protection as a private right, I am sure, upon the principle of public expediency and general good, that I can prove it to be the interest and for the benefit of every government under which he lives, to afford such protection to him, by a mere reference to the evils and calamities above described which arise from the absence of it, and I will prove that upon every principle of fair security to private property it is the duty of every Government to protect the planter from illimitable, if not any competition in his established range of lands. He is not like the shop-keeper, who brings his goods into a Town to offer them, like other shop-keepers, to the public. He is obliged to sink a fortune in a preparatory fixture, to invest a large portion of floating wealth, in preparing the materials for manufacturing, which are immovable and irredemable in any other way, as these works are fit for no other purpose; and as he is not only competent to employ all the cultivation accessible to him, which is the object of competition, but must satisfy the holders of it, before he takes it, and must also take it all or fail, it is manifest that the public cannot suffer any injury by his being protected from a competition, in it.\* And does he not deserve a protection so innocent, so large a property so invested? No other persons deprived of any thing they possessed, except the right of competing with him, which right cannot be exercised without a certain momentous injury to the established property, and which ought therefore to simple equity to be withheld? Is it not proved that competition in the cultivation, is proportion to which he has prepared works, must in the nature of

\* The case is quite different from that of a Ship builder's dock. He estimates the Trade in a port, and establishes a dock only on finding a surplus of business beyond what the previous docks can execute, adequate to support him. It is manifest that without this prospect he could never commence, and if he has miscalculated, it is his error of judgment, and he must suffer by it more than the previous establishments in possession of the Trade before him. But it is quite different with the planter. He has established his Factory for all the plant that can possibly be produced within the range of his Factory's access. He engrossed it all, and without it all, he would never have built; a competitor within these limits, therefore must deprive him of a portion of that for which he built his works, as there can be no surplus there, and by dividing his material, it must inevitably ruin him. Whether the competitor prospers or not, the injury to the original planter is certain and irretrievable. This cannot apply to docks or to any other branch of Trade, in which competition operates only with reference to the illimitable will of the public. The circle of Ryots on whose predilection two competing planters can operate is limited to the exact range necessary for the reasonable prosperity of one only. There is no restriction wished on competition beyond this range as whether situations are well or ill chosen no other party is injured by it. But within this range it is in fact not competition but sheer wrenching of property out of the first culturist's grasp, as there is none else to take.

things deprive him of a part, or the whole of the value of these works in which his property is invested and thus annihilate his property! If he can not find means to induce the Ryots to cultivate, it is his own fault and misfortune, and cannot be remedied by Government; but he surely has a right to be protected by his Country from the destruction of the value of his property by the rapidity or covetousness of others intruding on his situation, while it is known that the property which he has established is of such a nature that it cannot be removed, to another market. Surely it is equity and Justice on the broadest principle that he be protected from injury to his property in so far, as a private and alienable right. But it will be said, and certainly at first sight it appears highly imposing that any such restriction on competition would be a cruel invasion of the private rights of other individuals and that no law could sanction a prohibition to build, manufacture, or trade in whatever individual pleased on his own property. This is all perfectly just when regarded in a separate and solitary point of view, without reference to its relation to other objects. But we find that under every organization of society there are restrictions imposed on the private rights of individuals to act or deal in various matters at their pleasure, where the exercise of that right would be injurious to others or to the community at large. In fact a certain sacrifice of private individual rights forms the basis of all government. Thus in no country is a person allowed, even on his own property, to build a house that would shut up his neighbours door, nor to establish any manufacture even in his own house, which would be a public nuisance to his neighbours; and in the land of liberty from which we come, no man can at pleasure convert his house into a place of public entertainment, or sell wines and liquors in it, without a licence from Government, which would of course be withheld, if injurious to public morals or the welfare of others or trade. What then can be so iniquitous or unjust as an infringement of Private right in a legislative prohibition to establish certain Trades or manufactures in situations where they would occasion injury or ruin to others of the same community, and probably to the Trade itself, and thence to the revenue of the state? It may be said that on similar principles, a ship might be prohibited from carrying its cargo to markets pre-occupied by others. But ships and merchants are not fixtures and can search their market all over the world, and if they choose amiss it is their own error of judgement. But not so the planter. His property cannot be extirpated or moved at pleasure, if he has chosen his position injudiciously, he too must fall by the error of judgement. But if the operations of interlopers can annihilate his property, his government ought to protect him against them, as a private right established by the sinking of his capital in the soil. This deprives the interloper of nothing previously in his possession, and as I said before, merely of right to do what would injure the other.

On this view of the subject I hope all doubt of the equity and justice of such a legislative restriction will be removed. It remains only to consider the means.

Laws or Regulations can scarcely be contemplated to have a retrospective influence on works already established, however injurious to each other, where property has been sunk; nor could government be expected to afford any indemnification to buy out such evils. But as the present state of the Indigo market may instigate many new competitors of all descriptions, to the pernicious course of proceedings already described, to the certain dilapidation and destruction of much valuable property now in the hands of many individuals, incalculable general good may be effected by judicious restrictive regulations for the future, and also by some remedial rules for the guidance of established competitors. It is no ideal or imaginary assertion, that much moral good, as well as public peace, and general advantage to the trade, will result from it, in cases to which the existing regulations do not apply effectually, or do not recognise at all.

I should suppose that the primary measure required would be to promulgate immediately a regulation that no person whatever, European or Native, Zepindar or Ryot, shall be permitted to establish or build an Indigo Factory or to revive a dormant one after 1st January 1823, without giving previous notice to the Magistrate of the district and obtaining a special licence from him which he shall not be at liberty to grant except on proof that the proposed factory shall be on Lands free from dispute and that it shall not be within the distance of four common kis, or eight English miles, from any existing Factory, unless the proprietor of such Factory gives his consent in writing, as being no detriment to him. That on establishing such new Factory the Proprietor shall not engage lands from the villages or Ryots under contract to other factories, under pain of forfeiting, on proof, all advances of money so made, and if buying plant raised or grown for other Factories, that he shall indemnify, on proof, the value of Indigo producible from such plant. And that if any Factory is built contrary to this law, it shall be forfeited to Government and confiscated, after the buildings are rated by the magistrate.

I should also suppose it incredibly beneficial, on the principle of the Kansong establishment, in the Revenue department, that all Facto-

\* The Kansong establishment, as I understand it, is in fact a kind of Register Office, of all the landed property of the country describing the limits, revenue, and individual tenancy and rent roll, of each

ries whatsoever, now existing or to be built should be registered in the Collector's office, with lists of all the village or Ryots attached to each at particular dates (beginning on 1st Jany. 1825.) By this all attempts at farther encroachment would be for ever checked, and if Government did not think it too minute an interference with private business, it might be ordered to appoint amanuens to distribute the villages now holding the advances of several factories, among them separately, so as that each Factory, taking the balances of the others in one village in exchange for his balances in another should retain as nearly as possible its original quantity of cultivation in separate villages, so as to prevent the effect of such intermixture, by the temptation it offers for deception and dispute. This would be attended with trouble and many objections would be made and partial advantage might occur to individuals but I am convinced it would be for the general good of all concerned. It is the plan already adopted by all reasonable and fair neighbours in my vicinity, and gives us incalculable peace and benefit and great advantages to our Ryots, as each planter finds it his interest and has by these means full confidence in cherishing and assisting his Ryots when they want it.

I have specified the distance four coss or eight miles because that range is necessary in most parts of the country to get the quantity of lands appropriated to Indigo which is sufficient for a respectable Factory, —that is—three or four thousand begas.—But as situations may occur much nearer, where from obstacles in the natural means of conveyance, no interference would take place, as on two parallel rivers without cross communications, it would be well that a less distance be allowed where no evil would result.

These appear to me the only protective or remedial enactments that could be at present of general use to prevent the threatened injury from competition. But since Government are on the subject of legislating for the Indigo Trade in general, it might be well to draw their notice to the nature of the penalty bond, or contract entered into between the Planter and the Ryot; the right of the planter to the specific land, or its crop, engaged to him for the season and measured off by the Ryots, and the assistance proper to be given to the Planter, by a legal summary process, for enforcing the fulfilment of the contract in cases of fraud or deception.—These are points upon which great diversity of opinion exists, and from the chief source of disturbances in the Country, and of the charges of violence against the Planter, and of loss and injury to him. A legislative enactment on the subject, founded on strict principles of mutual equity, and on a clear conception of the circumstances of the parties, would be productive of infinite good and more valuable to the country than a host of Police officers.

The Ryot's contract with the planter is an instrument generally executed on stamp paper in the Bengalee language, and duly attested, acknowledging the receipt of so much money, for which he (the Ryot) engages to cultivate a certain specific quantity of land, to be measured off to the planter and cultivated for him, of which the Ryot will deliver the crop to the Planter in its season, taking receipts for the same, at the rate of credit on account of cash received, of ten bundles per Rupee (the bundle being as much plant as can be inclosed in a chain of 6 $\frac{1}{2}$  feet.) If any balance of the advances received remain due from the Ryot after delivering all the plant, he will repay it in cash or give lands for it for another year, at the pleasure of the Planter. He further covenants that if he refuses to give or measure or cultivate the ground agreed, the planter may take them in any part of the Ryot's farm and cultivate them, charging the expence to the Ryot; or otherwise, if he by any means defraud the Planter of the land or its crop, he shall be liable to pay an indemnity to the planter of 10 Rupees per bega. He engages also to take

estate, and is of incalculable service in establishing the limits and rights of landed property. As applying to Indigo Factories, it would in like manner give limit and locality and identity to what at present is of a precarious, fluctuating and contingent value, in Indigo Factories, and for the expence or trouble of the office, why not tax the Factories in proportion to their several cultivation on ryots? Not that I mean that by filling these lists of ryots in the Office, they become bond slaves, or bound in villainage, to the respective factories, and obliged to cultivate for them as tenants on estates are obliged to pay rents. I only mean that the lists of such ryots as cultivate for particular Factories, being recorded they shew the resources and consequent value of such Factory, if the Factory makes it the interest of these ryots to cultivate for it, and these lists would preclude the injurious interference of competitors, as these ryots would thus be considered bound to take their supplies for Indigo cultivation, as far as they chose it, from that Factory and none else, at least no new competitor could entice them away: and this would be no unjust restraint on the Ryot, for if that Factory did not allow him fair terms, he could cultivate any thing else, or indeed a legal provision might be made for compelling the planter, on complaint of the ryot, to give the fair and established terms under pain of the ryots being at liberty to attach himself to some other Factory or even recovering the loss from the planter by a summary suit. It would be beautiful if all Factories in the country were brought to this regular form.

the Indigo seed provided for him by the planter at 5 Rupees per mound in account, whatever be the market price, (which varies from 2 to 16 Rs.) and to deliver all the seed produced by the lands engaged, at the same price to the planter, which the latter must receive in account at that rate whatever occasion for it, or whatever may be the market price.—I annex to this letter a copy of these contracts.

Now many of the judges of districts have pronounced these contracts illegal, and refused to award the penalty, as being of an extortive or exorbitant nature, giving unconscionable advantages to the planter, and ruinous to the Ryots, as no interest of the money advanced, or crop in plant, could be equal to 10 Rupees per bega.—So far this appears plausible as the actual value of the plant produced by a bega is only two or three Rupees, being from 20 to 30 bundles. But it must be considered that the planter does not negotiate merely in the herb, that he has paid or sunk 20 or 30,000 Rupees in a factory, which only cultivates from two to three thousands begas altogether, and that besides the purchase or building price of his factory, his annual outlay for these 2,000 or 3,000 begas is from 15. to 20,000 Rupees. It is manifest that giving him back merely the money he advanced to the Ryots with its interest, or yet the value of the crude material for which he engaged being the value of the herb or plant, could never indemnify him for the enormous outlay of his preparatory operations, as the proportion of Rs. 20,000 annual outlay, and the interest and risk of 20 or 30,000 Rs. purchase price of his Factory, is to the 2 or 3000 begas engaged, so ought the penalty per bega to be, merely to indemnify the planter for the breach of contract. True it must be hard upon the Ryot to pay it, but he avoids that by fulfilling the contract, and it is the nature of penalty to be a hardship. The Ryot, of his own free will, enters into a penalty bond, in the obligation or penalty of which there is nothing injurious to good morals or contrary to existing laws or religion, or impossible, and any breach of such contract is surely punishable at least to the extent of the loss which it occasions, and the punishment of it must be beneficial to and conservative of good faith. At the same time this penalty cannot possibly be an object of choice or preference to the planter as it is calculated merely to indemnify or replace his outlays, and after deducting costs of process to recover it, it never can amount to this. I am sure it would be his interest, and that every planter would rejoice in it, if this penalty were forfeited to the crown, instead of to himself and as it is a breach of faith and good morals which it contemplates to correct, it might be a salutary provision of Government to make the law such, or at least, (that the planter might retain some interest in the prosecution,) that half should go to the crown and half to the planter. At all events, I am certain that some legislative enactment setting this point of law or opinion at rest, would be of important use.

The second point which is also involved in these contracts, is the Right of the Planter to the lands, or rather to the crop upon the lands, which were actually engaged by him in defined measure, according to which he paid money for them.—A decision of the Supreme Court in the case of Crommelin versus Ahmuni on this subject,—setting forth that as the planter does not receive the crop, whatever quantity it may be, in full acquittance of the Ryot for the money advanced to him on that land, but takes the crop at a certain valuation of bundles, which the Ryot may provide, if he pleases, from other places, in fulfillment of his engagement, or in payment of the money advanced,—has thrown a great deal of confusion into these points all over the Country. But Supreme Courts are not infallible, and in this case its opinion must have depended on the talents of the advocates explaining the opposite views of the case, as well as on the degree of knowledge, more or less perfect, which it could obtain of the circumstances and rights of the parties in such contracts and of the usages of the country. In this I think the Supreme Court must have been defective.

In the first place it has been the usage of the country for time immemorial and probably before the first seeds of English Law were sown among the Gothic hordes of Scythia, that the cultivator of Indigo, as well as sugar, rice, cotton, and mulberry, and of all the staple crops of the land, shall engage and pledge a specific quantity or measure of land, for a specific sum of money, in payment of which he shall render the produce of that land at a specific rate or in other words, at the rate of the market, which is the established value of the article or crude material.—This is an unwritten law of the Country—the Common Law—the law of usage—and I am sure I shall demonstrate to the conviction of every mind that it is not only the law of usage but the law of common sense and of reason, and the law which confirms morality and good faith, and simple, sincere, upright purpose and principle in the breast of the peasant. The Ryot is the hereditary husbandman of the land; he tills it in the sweat of his brow, looking to heaven for its fruitfulness. Its crop is his reward, and in its abundance is the premising of his industry. What legislator would destroy this impulse? What government would take away the pledge for exertion by making it indifferent to the Ryot whether his crop was rich or scanty? Is it human nature to make equal exertions when there is no difference in the reward for the indolent and the industrious? Is it human nature to perform a contract with equal fidelity when the reward is the same to him

who gives eye-service or evasion, and to him who zealously fulfills its terms? to the ploughman who scarcely scratches the grass on the surface, and to him who only sinks his ploughshare into the matrix of the soil? Surely it were no legislative wisdom to remove any of the props to upright purpose in the poor and ignorant labourer's breast. And let us not destroy the interest of the husbandman in his farrow, else his toil will become reluctant and painful, and the sweat of his brow be shed in vain,—and there will be no fruitfulness in the soil, but indolence and its train of depravities and frauds, with incurable sterility will usurp the land. But the Supreme Court says it would be contrary to the principles of English law and justice. What principle of Justice is violated by furnishing the husbandman with the means of cultivating the lands, and providing him with a sure market for its produce at a fixed and certain rate, be it abundant or scarce and equal in the average of seasons, to any crop to which the land could be applied. It has been said indeed at civil stations, by Judges who have access only to the testimonies of the litigants, that the produce of Indigo at ten bouldies per rupee is inadequate and unfair to the Ryot. I shall shew that it is equal to the produce of any other crop that could be put in the same land. A mun Rice for instance the great staple of Bengal, in the richest mould of the jess, is never known to exceed eight manuds per bega, and often not five, while still considered a fair crop, and that will generally sell to the Mahajan at 2½ manuds per Rupee, which after deducting the expence of a very careful cultivation, weeding and seed, estimated at 1 Rupee 12 annas, or 2 Rupees, (the seed costing 12 annas) leaves to the Ryot at best but a profit of 1 Rupee or 1 Rupee 4 annas per bega, and this crop is as liable to failure from sudden inundation and other cause as Indigo. Again the Ouse Rice, in the best high lands, never exceeds six manuds per bega, and is not considered a failure at 3 manuds. This generally sells to the Mahajan at 2 manuds per Rupee, and the cost of culture, like the munun, is at least 1-12 or 2 Rupees, so that the profit is the same, only 1 Rupee or 1-4 per bega. Sugarcane yields from 20 to 30 manuds per bega, which is generally given to the Mahajan at 1 Rupee per manud. But the expensive cultivation of this, the manuring, planting, and price of the slips, the plating and wrapping of the canes, the cutting chopping and milling in the Sugar press and boiling the juice into molasses constitute an aggregate expence, which at the lowest value of labour and materials amounts to 25 Rupees per bega, leaving a profit of only from 5 to 15 Rupees per bega after so much labour and expence, and no Ryot can cultivate above five or six begas of it, and it requires a peculiar soil, which in fact is so rare that where found, it is the staple crop of the place, as in the Belgaon Pergunnahs and others. Now Indigo yields from 30 to 40 bouldies per bega, and instances are known of its producing 60 bouldies. But its average produce in the suitable districts, is from 30 to 30 bouldies per bega, which is proved by the rate of annual advances to the Ryots being from 3 to 5 Rupees per bega, under which the balances of proper Factories do not upon the whole increase, (excessive and increasing balances being always a test of bad management or of a bad soil). The cultivation of the land for Indigo is surprisingly easy, requiring at most in Bengal but 3 ploughings, which at the highest price of labour of that sort: (a plough being procurable with its cattle and man at from 10 to 15 for a Rupee per day, and each plough being equal to one bega) is not near eight annas per bega, and the seed is charged to the Ryot at 4 annas per bega, in all 12 annas; and the cutting and carriage of the plant to the Factory is paid for by the planter separately. From this it is clear that the Ryots average produce by a bega of Indigo is from 1 rupee 4 annas to 3 rupees, nearly double his profit by any other crop of which he can cultivate so much. And this in fact is the reason that they cultivate Indigo, and is the principle on which the Planter can always rest sure of preserving his cultivation, and can rely upon it, as the basis of the value of his Factory, if undisturbed by profligate competition or intrusion. But besides the direct profit by the Indigo plant, which occupies the land only from February to September, the Ryot gets another crop each year from the soil, of calyx and mustard or mustard, or some of the other cold weather crops, at least equal to 12 annas or 1 rupee more in the season per bega, or if he retains the Indigo stems in the ground for producing seed he will obtain an average produce of 2 manuds per bega which the planter is compelled to receive at 8 rupees per manud. But there are few districts fit for seed, and the best Indigo lands being those which undergo inundation, seed cannot there be preserved. This in consequence is an advantage peculiar to few situations. The proper districts for Indigo are those where the whole surface is overflowed a little at the extreme height of the inundation, and there the whole lands are literally divided between Indigo and Rice, the Indigo advancing paying the rent of both crops, and the population subsisting by the other.

Having thus shewn that there is no hardship, but great advantage to the Ryot, in cultivating Indigo, at the rate at which the planter furnishes him with both the funds for cultivation and a sure market for the crop, I think I may insist that if the Ryot contracts to cultivate a certain quantity of land, according to the extent of which he receives money for the purpose, there can be no iniquity or injustice in the law which puts

it out of his power to appropriate that land differently, and which acknowledges the right of the Planter to claim that land for the time, and all the crop it bears. The contrary would evidently be either a temptation to, or protection of fraud. The Ryot binds himself to measure the land to the planter, puts his mark in it, and "bona-fide" gives up his right in it to the planter for that crop. Would it not then be absurd that the planter could not claim this crop on the ground or assert any right of pre-emption to it? But I need not say more on this head. It may be one of the glorious mysteries and uncertainties of the English law, but the plain sense of the practical and humane legislature of British India will not submit to the enigmatical dogmas of recondite and unintelligible precepts of chalcots and inapplicable laws of their countries, but be guided by the direct tract of human reason in its honest and straight prosecution of general utility, equity and good, and no doubt, when brought to their notice, in this ancient law of usage in the country they will recognize the right of the advancee of the funds and byer to his crop. It were desirable that this point were cleared by a special clause, viz.: That the planter's right in the crop, and consequent possession of the land given him for that season, be inalienable. In fact it is upon this that depends his existence as a planter, for in proportion to the extent of land engaged are his outlays to provide for it, and if his contract were merely for plant, not land, and without right or power to instigate and enforce the cultivation of it, it is obvious how vague the basis of his prospects would become. Perhaps in England, contracting with capitalists for large investments of crude material or crops, might answer every purpose, but never with the poor improvident Ryot of Bengal, to whom the law of England in that respect is as inapplicable as the law of angels to mortal men.

The only point now remaining to be considered is the powers which it would be proper to bestow for insuring or enforcing the fulfilment of contracts, (which depend for their efficiency on timely and speedy execution in the season of sowing) by the safe and summary process applicable to the case, at present the planter has no support of authority or redress against fraud or defection in the contractor, except by a tedious civil suit for damages, which in reality are of no value to him, and serve only, though recovered in the form of a civil suit, as a criminal punishment for a fraud, and the suit in the progress of appeal would occupy five years to obtain that.

If there were in this country, as in England, such a character as the Justice of Peace in every village, to decide all small claims and complaints, and by reference to whom the misconduct of a contractor would be punished or remedied on the spot, in a few hours or at most in a few days, there would be no occasion for any other enactment. But here we are often sixty miles from the only judicial authority that can take cognizance of such cases, and that having the business of the millions in each district to attend to, can only be accessible in long and tedious rotation. There is consequently for so important and extensive a branch of trade, depending upon the faithful and speedy fulfilment of contracts, some other special provision required, to suit the circumstances of the country. God forbid that we should ask that the planter be made judge of his own case, or have power of his own authority, to enforce the fulfilment of contracts with him. But means may be devised for putting a check on the disposition to swindling, and breach of agreement, so natural to men receiving the reward as it were of their labour before hand, which is in a great measure the case with the Ryots, who are paid in advance for their lands by the planter. It is human nature to evade if possible a laborious duty when little more is to be expected from it, and human nature is too prone to intentional swindling, or taking money, when procurable on evasive pledges, without any intention of fulfilling the terms. All must allow that this may often occur, and it does often occur and it is the source of half the turbulence and evil in the Planter's trade, I cannot but believe that it may be remedied, without infringing the fair rights of any party. Government, sometime ago, to check the disputes arising out of the Ryots giving lands claimed by different Proprietors, to the Pushters, ordered that all Ryots contracts should be registered, and that the party holding that sanction to his claim should have prior right in law. It was soon found that this did not reach the evil, for the weakest right in justice would of course be first in procuring this sanction, and both parties often registered the same spot in different names (in fact there were no means to check this) and at all events the ryots contracts only mentions the quantity of lands he is to give, not the specific local boundaries of the fields, which are recorded only in the Factory books of measurement, which are also signed by the Ryot.

But the Registry of Ryot's contracts may still be made a mean of supporting and enforcing the good faith of the Ryots in its performance, and prove a source of amendment to Government and of much public good. If it were enacted as a law that the Planter, having his Ryot's contract registered, upon the demurrage in giving the lands according to it, should on presenting that registered contract to the Daroga of the nearest public Town, be entitled instantly to obtain police-pron to arrest that Ryot, and compel him if he did not fulfil the engagement to proceed immediately to the Judge (or perhaps more conveniently to the

Collector) to whom it should also be inevitable law, immediately and by a summary process, to hear the excuses for nonfulfilment, and if these were inadequate, immediately to order the forfeiture of the penalty of the contract, and confinement in jail till it was paid, the whole process to be completed in 24 or 48 hours. If such were the established law, I would pledge my existence that the occurrence of such breaches of faith, and of the disputes and evil arising out of them, in which the Planter so often is considered unamiable and oppressive, would become as rare as the crimes of high treason and suicide. And I cannot perceive in what the rights of any party would by this be injured. This could imply no obligation to enter into such contracts against one's will, and once a legal and spontaneous contract is formed between man and man, surely it is no arbitrary act of a good Government to enforce a faithful observance of it. The bonds of society are confirmed by it, and the clearer and more particular and more decisive the law is known to be, the more certain the observance of it; and the more effectual the obedience to a law, in itself right, the more good is produced and the more beneficent the Government.

As to disputed lands given to Planters by opposite claimants, it would trench on the rights of the Proprietors to let the Planter's interest have any influence on them, and it will always be his true interest to avoid them. But disputed claims might be raised, to his whole cultivation, which would necessarily involve him, should it be the law, on his producing his registered contract with any Ryots of the lands so disputed, the Magistrate should immediately attach the disputed ground, till its right was decided by the Civil Court, and that the Ryots actually in possession be retained in it, paying the Revenue to the attaching officer, and cultivating the lands for which they gave their contracts than there would be an end to this source of disturbance.

Thus far I have detailed all the cases in which it appears to me that legislative provisions to remedy the evils and secure the welfare of the Indigo Trade are wanting and can be made to apply. I am only afraid that my views respecting the moral influence of this subject upon the people, as either depraving or improving them, may be considered visionary. But a minute and intimate experience of it confirms me in the belief. In the districts well calculated for Indigo, a quarter of the land<sup>is</sup> probably applied for that crop, and the rest to other purposes. The advances of the planter, being two or three Rupees per bega, and the rent only from 8 annas to a rupee, pays the rent of the whole, so that the Ryots have their other lands rent free to subsist upon. If their industry is fairly sustained, they make by these means surprising progress towards comfort, independence and wealth. Thus, a village farmed by my Gomota of Belnaberry since 1808, and consequently paying the revenue to him, and freed from depraving competition, and from the pillage of rent collectors and which settles with him, once in the year, when they receive their Indigo advances, like the Tenantry at home, often receive double their first advances of the season in faziis (or surplus payment of crop) and much more than the whole rent of their village altogether, every season in the first advances. They take such an interest in their Indigo cultivation that it has never been known to fail, their industry never relaxes, and requires very little superintendance from the factory servant. Since 1808 the Rent has been increased by the Zamindar from 600 to 1200 Rs.—and still the Ryots are the richest the most prosperous

\* This applies only to a few parts of Jessore and Kishnugar and other districts. The general proportion of Indigo to other crops is not one twentieth. Indeed if we estimated the average produce of Indigo under this presidency, as now extended and increased, at 100,000 Mounds, and the average produce of Manufacture (which I believe the planters experience will justify) at 4 Maunds per 1000 Bundles, and the average produce of begas including the inferior soils which the increased price of Indigo forces into cultivation (for it is only the best Indigo districts that average from 20 to 30 bundles per bega as formerly stated) at a general average of 15 bundles per bega all over the country, the quality of Indigo cultivation in all this country will be 1600,000 Begas. Major Rennel estimates the superficial expanse of all Bengal and Behar at 268,884,112 Begas. This estimate of the Indigo cultivation must of course be considered only as an approximation to accuracy but cannot be far from the truth. I rather think it under the real amount as the inferior high land districts, which chiefly pay the Indigo cultivation by seed, cannot be estimated at an average of near 10 bundles per bega, and I rather suppose there must be fully two millions of begas in cultivation for Indigo.

Every maund of Indigo may be fairly estimated to cost Rs. 125, in the production, for when the price was Rs. 150 in Calcutta, the planters seldom prospered, and generally fell deeply in debt to their agents, as the agent's books will show. I conceive it safe therefore to estimate the actual cost at the least about 125 Rs. per maund, which is exactly at the gross average produce of the whole country 125 lacs of Rupees disbursed annually among the population, and this at the present rate of the market, which may be estimated at 250 Rs. per maund, brings a return into the country in the clear profit of just 125 lacs more.

and respectable in the country, and I have not heard of a Podbury case originating among them for twelve years. It is true my Factory has lost many coolies by the gradual enrichment of that class, but it has got a noble substantial and honest peasantry for its cultivation. Yet these men, when four surrounding Factories had advances in their lands, before my Gomasta got the farm, which excluded competition, were the most notorious in the district for turbulence, crimes and poverty, and the jails were often filled with them, and it was on one of these fields that a dispute originated by which a Mr. Caulfield, a planter, lost his life in 1806.—I could make direct reference to several similar instances of the amelioration in means and character produced by a well regulated Indigo cultivation.

I may just mention in conclusion as a proof that it is no wish to restrict the extension of the Indigo Trade which dictates the proposal for restricting competition, that in the upper provinces where there is much space unoccupied by planters, such regulations may be unnecessary, unless where their extension affect each other. The planters only require protection against the evils of unrestrained competition in their private occupancy, and not any restraints upon the fair extension of the Trade, to which they are convinced that such competition is pernicious.

And last it should appear that any of the above propositions are dictated by views of advantage from them to the writer. I think it proper to add, that my career as a planter will probably terminate this season, before any benefit could accrue to me from any Regulations founded on these views. If these suggestions shall prompt any arrangement for the benefit of the Trade, and of the Country, it is all that I can expect or desire.

I am, &c.

(Signed)

### Selections.

**Henry Hodges, Esq.**—Although the interval since we last addressed our readers has been very brief, it has been sufficient to produce a very heavy calamity to this limited Society, in the unexpected and rather sudden death of one of its most esteemed and valuable members, the late HENRY HODGES, Esq. of the Bengal Civil Service. But one short week has elapsed since we saw this most excellent friend in health and strength, and now he is gone to that last dreary abode where all living must follow sooner or later. We dare not trust ourselves to say what we wish in regard to this estimable individual, lest we should intrude upon those sacred feelings which ought always to receive the tenderest and most scrupulous attention. Peace to his Soul! His memory will live for ever in the recollection of those who had the benefit of his friendship.

In consequence of this severe domestic misfortune, the Bachelor's Ball, which was to have been given last night, was with very great propriety postponed.

**Bull Bison.**—A Correspondent from Mangalore writes us thus—a Bull Bison (Gaur) shot by me the other day was of the following enormous size :

	[Foot Inns.
Nose to setting of Tail .....	10 6
Across Forehead .....	1 2
Height from Wether to Heel .....	6 4
Circumference of Cæseum .....	10 6
Do. of Neck near the Head .....	4 0
Age about 15 years.	

**Captain Willcock.**—Letters from London bearing date the 19th of July have reached Madras, which mention the arrival of Captain Willcock and Suite from Persia. We shall therefore very soon learn the cause of the recent public transactions at the Court of the Shah.—*Madras Courier*, Dec. 21.

**Law Intelligence.**—We understand that Mr. Pemberton, whose appointment as Clerk to the Honorable Chief Justice we lately noticed, has resigned that situation on being admitted as a Barrister; and that Mr. Clarke has also been sworn in as a Barrister of the Supreme Court. Mr. W. H. Smout, Esq. Attorney at Law has been appointed to the vacant Office of Clerk to the Chief Justice. Messrs. William Jackson, James Temple Smout, Alexander Kemp and Charles Trebeck, Jun., were yesterday put on the roll as Attorneys of the Supreme Court.—*Harkara.*

### Births.

On the 18th instant, Mrs. C. C. BLACKBURN, of a Daughter.

At Madras, on the 29th ultimo, Mrs. ROBERT STEPHEN THEOBALD, of a Son.

At Mysore, on the 21st ultimo, the Lady of Major WAMAN, Commanding the 1st Battalion 17th Regiment of Native Infantry, of a Son.

At Choor, on the 17th of November, the Lady of Lieutenant and Quarter Master CUTAVELAND, 1st Battalion 19th Regiment, of a Son.

## ASIATIC DEPARTMENT.

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### Eruption in Java.

By letters from Batavia, dated in the middle of November, we learn that the Mountain, in Presanger Regencies, situated to the Southward of Sumedang, an eruption from which had a short time before done considerable injury to the surrounding country, had again exploded in a most awful manner, discharging volumes of smoke and flame, and masses of rock, some of which even at a considerable distance, exceeding 20 feet in diameter. Upwards of 6000 inhabitants have been destroyed, and the surrounding country to the distance of 20 miles has been completely devastated. The Government Coffee Gardens within that range have been nearly all destroyed, and the sawas, or rice fields have suffered considerably, as well from the shower of ashes as from the inundation caused by the rivers being blocked up by the masses of rock which were emitted. The explosion was distinctly heard at Samarang, a distance of more than 150 miles in a direct line. Government are said to have prohibited all visits to the scene, for what reason it is not easy to imagine.

### Perseverance of the Men in Masks.

Every one must be ready to do justice to the unwearied perseverance of the "Men in Masks," who find the occupation of calumniating their neighbour, so agreeable, that all other subjects, except the mighty and momentous one of Mr. Buckingham's actions and opinions, seem now to be forgotten, and the whole of the BULL's Correspondence given up to that one topic. If pecuniary gain were the only object of our ambition, we might be satisfied with the continuance of this persevering and unrelenting persecution;—because, the increase of our prosperity and the extension of our readers and supporters, have so uniformly kept pace with the violent efforts of our enemies to prevent it, that we feel assured it will always continue to do so, and the more the BULL raves about Mr. Buckingham, the more the object of his hatred is likely to become an object of sympathy with even the few who may remain yet uninterested about his fate. The continued torture of his feelings, and that of his dearest friends, is, however, the end and aim of their labours; and tho' they defeat their own purpose in one respect, inasmuch as they contribute to the pecuniary success and increasing circulation of the CALCUTTA JOURNAL, which it is their object to write down and destroy: yet they attain it in another, that of inflicting daily and hourly pain with their poisoned arrows, and lacerating the bosoms of others, while they shelter themselves from all retaliation, by basely skulking in secret, and affecting to glory in deeds of which they are ashamed to avow themselves to the world as the authors!

It is but a few days since, that the BULL affected to consider Mr. Buckingham as a "Fallen Enemy," and professed that it was not one of its characteristics to pursue a conflict with a foe who was already vanquished. The Public might have expected after this that the said Fallen Enemy would have been freed of no more; and that the Victors would have had the decency, if not the compassion, when they quitted the field of battle, to give an order for the dead to be buried.

But the party crying Victory were evidently too precipitate: they have found their Enemy was not a *false* one:—and have therefore renewed the fight with redoubled fury. Accordingly, in the BULL of Tuesday, where no other subject of Correspondence is admitted, except that in defamation of Mr. Buckingham, we find a list of worthies associated in this great cause of traducing him, under the signatures of FABRIUS, CRASSUS, JEREMIAH HIGGINS, TOM HARDY, THE PATRIOTIC SHOEMAKER, and SEMPRONIUS, "all honourable men;" with such a happy admixture of other names, from Dr. Border and Dr. Middleton down to Carlile and Tom Paine, in the body of the Letters themselves, as most satisfy the most fastidious taste.

If these productions of the BULL are intended to convince the readers of the JOURNAL that Mr. Buckingham is no longer worthy of their countenance and support, it is clear that it

is lost labour, since his readers and contributors have increased and are still increasing. The experiment to holly them out of their own reason has been tried long enough, and most signally failed: so that as far as their change of opinion towards the Paper they support, is concerned, the BULL-writers must despair of ever effecting it. If the productions alluded to are intended to work on the minds of those who are *already* convinced of the truth of all that has been said against us, then it is still labour lost, for to them such further appeals must be unnecessary. The only purpose we can imagine them now calculated to serve, is to give pain to sensitive minds; and with this in view, a hope is probably indulged that some step will be ultimately taken by us to withdraw altogether from a country which though it has been the scene of great success and great happiness, has yet been the scene of one continued and unrelenting persecution and calumny, from the first month of our public labours up to the present moment. In this, however, those who entertain such a hope will be as miserably disappointed as they have been in all their other projects; for, if an almost unexampled series of hostile and calumniating attacks, appearing almost every day against us for four years in succession, has neither moved us from our steady purpose, nor driven us to any act of desperation, it is too late to expect it will do so now,—since we have learnt by long suffering and endurance to sustain with fortitude what would bear many down, and while we have the daily opportunity of seeing our opponents lose their temper, and break out into ungovernable rage, we are at least happy in the tranquil preservation of our own.

By pursuing its present system, which the BULL has now tried long enough to see the results of, we are quite sure it can do us no ultimate injury, though it may effect its own ruin by gradually disgusting the few who remain among its patrons: for they must be very few, indeed, who would continue for ever to pay a monthly sum, for the purpose of seeing any one individual abused from day to day, as the most worthless of mankind. If such an individual really be the worthless creature described, good sense, good taste, and every other right feeling would suggest that the less he was brought before the persons to whom he was so obnoxious the better; as it is the natural impulse of men to avoid as much as possible what is really offensive to them. In personal intercourse, this is practicable to all men; since no one can be compelled to associate with another that he dislikes. And it is quite as easy at least to pursue the same course with subjects that are offensive, and avoid them altogether. The strongest proof therefore that the BULL could give of Mr. Buckingham's being really in the eyes of the people of India the worthless character it pretends, would be to avoid all mention of his name for ever: but, as long as Mr. Buckingham is made of sufficient importance to deserve several columns a day, of public discussion, so long every one must conclude that in the eyes of those who make him the constant subject of their invectives, he must be the most important personage in the whole community, whose fate and destiny it is of the utmost consequence to the Indian world to know.

Upon the Banks and Burkhardt question, people's minds must have been long ago made up: and the Briggs and Barker part of the same dispute, will very soon be as finally settled. The late Bishop's opinions of the Travels in Palestine, and Mr. Buckingham's ideas on the various codes of Piety and Decency in the varied countries of the world, are now the principal points of attraction. These perhaps will last for a month or two, and then something else will succeed, so that during the three years which we have bound ourselves to remain in India, as Editor of the JOURNAL, our Masked Enemies will have quite enough to amuse their Indian Readers with, as long as abuse of Mr. Buckingham is the most acceptable thing that can be offered to a certain limited portion of our "very limited society."

Great horror is now affected to be felt at the doctrine, that "the ideas entertained of what is pious and what is decent, differ in every age and every country"—and that "the piety and decency of any act depend nearly as much on the circumstances under which it is performed as on the nature of the act itself;"—one of

the simplest truisms perhaps that could be uttered, and for the illustrations of which a thousand incidents are occurring every day. It is curious enough, though not wonderful, that such blind and obstinate men as the Editor of the BULL and his colleagues, should offer, in their own conduct even, the strongest proofs that they really believe and act upon what they deny,—so that their deeds are at complete variance with their professions. For instance:—There was a certain passage of Mr. Burkhardt's, published in a Note at the foot of one of the pages of Mr. Buckingham's Defence, intended to shew the fact of the money lent to the latter at Jeddah being repeatedly pressed upon him, and only accepted after repeated solicitations and refusals. Of this passage the Editor of JOHN BULL wrote thus:

"The Defence published on Sunday being wholly confined to the matters at issue between the Friends to Banks and Burkhardt, and the Editor of the CALCUTTA JOURNAL; in which we have not interfered, with the single expression of pointing out, that the expression, 'a copy of which I never could even obtain a sight of,' was advisedly written, we pass it over, confining ourselves to asking this single question of any BRITON, who calls themselves the friend of the Editor of the JOURNAL, whether he would place in the hands of a Wife, Sister or Daughter, one particular page of his Defence. If he would not, and there is not a single man in Calcutta who would so far outrage public feeling, and expose himself, as to dare to do it, we ask what security is there that the same abominable, disgusting and shameful Indecency shall not be daily offered to the notice and consideration of our Wives, Sisters, and Daughters? It is no excuse to say that it is an extract: what in a WRITTEN paper from man to man, may be passed by as HARMLESS, becomes liable to and deserving of the most MARKED REPROBATION, AND DISGUST, when held forth to the world in the columns of a NEWSPAPER; we cannot enlarge on the subject, but if any thing could add to the scorn, disgust, and disdain we feel at reading this most shameful violation of common Decency, it was the consideration that it was *strewedly* offered to public notice on a Sunday."

Here then, was a paragraph, which, under the circumstances in which it was published as necessary to his Defence by Mr. Buckingham, was DISGUSTING, INDECENT, and ABOMINABLE; though the very same paragraph, as composed and penned by Mr. Burkhardt for the purpose of injuring another, was, from the mere circumstance of its being in a *written* instead of a *printed* paper, quite HARMLESS! What is this, but an avowal of the very doctrine, that Decency depends *nearly* as much on time, circumstance, and place, as on the nature of the act itself? Mr. Burkhardt's printed Volumes contain passages of much greater indecency than the one referred to: if written in English, they would not have been fit to put into the hands of wives or daughters: but being in Latin, they are considered decent and unexceptionable! In short, this truism, about notions of decency differing every where, and decency itself having its very nature changed by circumstances, is so plain, that in order to be satisfied of it, the Reader has only to ask himself whether there are not many things, indispensable to his health and pleasure, which are neither indecent nor improper under the circumstances usually attendant on them, but which would immediately become so, if all restraints were thrown aside, and man reduced to the same state of insensibility to time and place as the brutes of the field?

It is in vain of course to reason with men who have not the reasoning faculty, or have it so perverted as to be worse than a total absence of understanding: such men we do not hope to convince; but it may be well to shew even them how our words are perverted by those whose great delight is to misrepresent us.

In the JOURNAL of the 11th instant, we said as follows:—

"We really imagined that there was no brain so thick and clouded as to require an elucidation of so simple a point as this—that notions of piety and decency are wholly local and conventional and depend on time and place."

We shall give SENPROKIOS's honest and impartial version of this, to shew how he can pervert and misrepresent. It is as follows: quoted from a Letter of his to the BULL.

"The very proper and pertinent manner in which you challenged Mr. Buckingham to defend the Infidelity and Indecency to be found in his Travels, has produced its effect. The Calcutta Journalist has at last

favoured us with his view of what Piety and Decency are; and without regard to all the terrors of a Plaintiff of twenty folios before my eyes, I pronounce this Defence subversive of every thing that is sacred and moral—calculated to overturn the Religion of the land, opening a door to the commission of every crime—If, hitherto, I could have had any doubts as to the complexion of this man's character, they are now removed. The infamous CARLILE himself could preach no doctrines more detestable; and if the disgrace of a prison has rewarded him and his worthy associates in England, it seems to be no less merited by his most worthy co-adjutor Mr. Buckingham. But let the man speak for himself.

"PIETY AND DECENT ARE WHOLLY LOCAL AND CONVENTIONAL, AND DEPEND ON TIME AND PLACE."—Calcutta Jugrad, January 11th 1822.

"When I am told, that a long list of subscribers support and countenance the CALCUTTA JOURNAL, I must conclude, that in this list are contained the names of many who entertain a sincere respect for Christianity and Christian morals, to such therefore I would make my appeal. The Paper, which they patronize most be before them. I ask them to read what follows the quotation which I have given. Your readers, if curiosity should incline them to peruse the same remarks, must seek its gratification in the filthy and abominable receptacle which contains what I have already extracted, for I cannot bring myself to pollute your pages with giving them a place in the JOHN BULL. They are such as would disgrace the most infamous of the infidel and indecent productions that ever emanated from the lowest of the low; and if the JOURNAL is received into the families of the pious and the decent, and the moral amongst us, until these sentiments, which it has so openly avowed are retracted and publicly acknowledged as pernicious in themselves and insulting to every good principle, and to every good man, then indeed are we fallen. We are ready for every evil work, and *Falseshood, Fraud, Dishonesty, Seduction and Blasphemy*, may soon be expected to reign triumphant among English Society in India.

"But I do firmly hope, that there is amongst us, that regard for the Religion, in which we have been educated—that respect for the morality, which forbids in ALL PLACES and AT ALL TIMES, to violate the Precepts of the Gospel. It will be proved by the reception which we give to a Paper, openly preaching up the overthrow of every thing Pious and Decent—it will be proved by the treatment which we deal out to this Apostate and High Priest of Infidelity and Immorality—and if he lifts his head amongst us, except to be covered with shame and hooted by every good man, the Pious, the Virtuous and Decent in our native country will hang down their heads in shame and sorrow, at the degeneracy of their countrymen in the East. Feeble as my voice is, it shall be raised to call down upon the head of the Calcutta Journalist the sentence of the most condign punishment, which ought to overtake the man, who would dare to teach us, that Piety and Morality have no foundation, except in the localities in which the religious and moral agents are placed—that what is virtue today—may be sin to-morrow, that what is Atheism at Alexandria may be Religion at Calcutta!"

Our remarks on this need not be long. We shall oppose to its Christian meekness, breathed forth in the pure spirit of the Gospel, and distinguished by its forbearance and charity,—a few plain suggestions of common sense, to which, fortunately, none of those mild qualities are inimical,

1st.—If there be really Indecency and Infidelity in the "Travels in Palestine," what must the Clerical Reviewers at home, with Dr. Burder, Dr. Middleton, Dr. Lumsden, and Captain Lockett here, have been about, when they read it, some in manuscript, and some in print, without being able to discover the Indecency and Infidelity complained of? Captain Lockett, too, be it remembered, an Editor of JOHN BULL, at the time of its arrival in India, reviewed the "Travels in Palestine," and never once spoke of Infidelity or Indecency—though the same Paper now gives insertion to Letters calling it so blasphemous as to be without the pale of protection from the common law of the land!

2d.—If Mr. Buckingham's belief that "the notions entertained of what is decent and what is indecent, what is pious and what is impious, differ in every country and every age," be opening the door to the commission of every crime, then Mr. Buckingham must be a person of unbounded influence over mankind: and have the power of converting all men to his opinions by merely uttering them; because, his individual opinion on any given subject could not change mankind from virtuous beings into criminal ones: and if the necessary effect of any opinion maintained by him was to change the face of the whole civilized world and turn men into brutes, then his opinion must have a power beyond that ever yet possessed by any created being.

3rd.—As to overturning the "Religion of the Land," which in this country is Idolatry and Mahomedanism, Mr. Buckingham would be only too happy to effect it, if it could be done by merely pronouncing his opinion on the subject; but if it be meant that any opinion of Mr. Buckingham's is calculated to overturn Christianity, then the utterer of such a sentiment is guilty of blasphemy, in attributing to a weak mortal the power to destroy the Religion which God has established, which Christ died to introduce among mankind, which millions of the most intelligent beings on the earth are labouring to forward, and would expire in martyrdom rather than yield, and which the Word of God himself has pronounced as founded on a rock, and certain of triumphing in the end over every effort to destroy it!

4th.—When Christ was persecuted, spit upon, pierced with weapons, crowned with thorns, and visited with every species of cruelty and insult, *his* prayer was that his enemies might be forgiven. His zealous follower, SEMPRONIUS, who thinks the precepts of the Gospel should be practised in *all times* and *all places*, meets with a man who differs from him in opinion, but who never did him any wrong, and this man the said admirer of the Gospel, would immure within the walls of a prison!—Christ thought piety consisted in the exercise of the mildest virtues, among which the forgiveness of injuries held a prominent station. SEMPRONIUS, (who it is believed is one of the Ministers of the Gospel, if not a wolf in sheep's clothing), thinks piety to consist in blackening his neighbour's character behind a mask, in sending those who do not think as he does into perpetual banishment, and instead of pouring wine and oil into the bleeding wounds of the man who is lacerated by the knives and daggers of masked assassins in his way, *he* thinks piety consists in aggravating those wounds and making them bleed afresh, till his victim is destroyed! Can we need any other proof than this, that "notions of piety as well as decency vary in every age, and in every country on the globe."

5th.—The very manner in which this opinion or sentiment of Mr. Buckingham is garbled, is sufficient to condemn for ever, the character of his traducer. The passage pretended to be quoted is this—"that notions of piety and decency are wholly local and conventional, and depend on time and place." Independently of the injustice of our Opponent passing over entirely the illustrations of the meaning attached to this, what shall we say when the person quoting it for the purpose of condemnation, omits the most material part of the passage—and instead of saying that the notion or standard or opinion of what constitutes decency and what forms piety, varies in every age and country, states it in a way to make the reader believe that it was not the opinion or standard entertained by different sects and nations, that was spoken of—but that Mr. Buckingham himself changed his opinion at every place, and was an Atheist at Alexandria though a Christian at Calcutta? By omitting the words which imply that notion of piety differed every where, this might be strained into such a meaning: but it is of a piece with an attempt made to prove Atheism from the Scriptures, by omitting one half of a passage and retaining the other, and instead of quoting it as written, "The fool hath said in his heart, There is no God," leaving out the former words altogether, and giving the latter only, abstracted and separated from the preceding ones. Yet this is exactly what SEMPRONIUS, the Divine, has done.

6th.—If we wanted any further proof of how much opinions vary as to what is decent and what is not, the pages of the JOHN BULL again furnish us with a striking instance. In the extract given from SEMPRONIUS's Letter, it will be seen that he thought the passages of the JOURNAL which follow his garbled quotation, so indecent, that altho' he could read them himself, he dared not intrude them on the pure vision of the readers of the BULL. He could not bring himself to pollute the pages of that immaculate Paper so far as to ask for their insertion. "They are such" (says he) "as would disgrace the most infamous of the infidel and indecent productions that ever emanated from the lowest of the low." This is SEMPRONIUS's notion of the polluted passages referred to. But what does the Editor of the BULL think on the same subject? His notions are

so opposite to those of SEMPRONIUS's, that he actually prints the whole at the very foot of his Correspondent's Letter, saying in a Note signed with the "Ed." of the Editor, as follows:

"That the JOURNALIST may have no room to accuse us of garbling his opinions, we annex the whole of the paragraphs containing his sentiments on Piety and Decency and the Bible."

SEMPRONIUS and JOHN BULL differ therefore as widely as it is possible for men to differ on this point;—one thinks the Paper would be polluted by inserting them, the other thinks it the best thing he can do to print them complete:—one says that if such opinions are circulated they will open a door to the commission of every crime, the other thinks so differently that he himself aids and extends their circulation thro' his own pages! Here then we have a proof of the strongest nature, that not only in different ages and among different sects opinions may differ, but that two men living at the same time and engaged in the same cause, may think as differently as possible as to the mischief or harmlessness of publishing particular paragraphs said to contain Infidelity and Indecency. If it be urged, in explanation, that "the virtue and vice as well as the piety and decency of any act, (like this, for instance, of circulating certain opinions), depend nearly as much on the circumstances under which the act is performed, as on the nature of the act itself;" and that though the first publication of certain sentiments by us, may be held criminal and detestable in the extreme, yet that the second publication of the very same sentiments in the pages of JOHN BULL, is innocent, if not praise-worthy and honourable?

It should never be lost sight of, that the whole of this discussion about varied standards of decency and piety prevailing in different countries, arose entirely out of a consideration of the limits set by the taste of the day to what anecdotes a Traveller might publish, and what he should confine to his Portfolio; as well as how and in what manner he should elide his descriptions of what the reigning taste would admit of being published at all. This was the original and indeed only point on which a doubt was entertained: and on this the most chaste and scrupulous mind might well be sceptical. Nothing was ever said of *acts* themselves: nor was it ever pretended or meant to say that what a Turk deemed pious at Constantinople the same men would consider impious at Rome, or that what an Italian Catholic would consider decent at Rome the same men would hold to be indecent at Bath. The whole sense and drift of every thing said on the subject was to shew that in different countries and at different periods the very self-same things would be thought differently by different persons: and that in writing descriptions for publication, as well as in every other proceeding, it was important in those who had no wish to offend, to take care not to do outrage to the reigning taste, whatever that might be.

We all know that in the days of Moses, piety was held to consist among other things, in observing feasts and fasts as appointed, in washing at certain hours, and sacrificing at others. When Christ lived among the people of Judea, the Pharisees considered piety to consist in long prayers in public places, giving tithe, mint, and rue, and wearing phylacteries and broad bands to their garments; while Jesus taught, and practised too, a piety of a very different nature, in visiting publicans and sinners, and going about doing good. In the time of the Christian crusades, piety was held to consist in killing as many Saracen Infidels as possible in the Holy Land; and even now, in the Mohammedan crusade, it is deemed pious at Constantinople to hang, strangle, and behead Greek hostages, and at Soio to put men, women, and children to the sword in cold blood. At Benares, the piety of the Brahmins is of one kind; at Allahabad the piety of Mohammedans is of another. At Serampore, the pious and sincere Followers of Christ pass their lives in making the Press the instrument of all possible good. In Calcutta, the "Pions and Orderly" are of

quite another description, and with Clergymen of different denominations at their head, one of their chief occupations, if not indeed the only one, is to make the Press the daily organ of that "slander, evil report, backbiting, and uncharitableness" which "the precepts of the Gospel in all times and in all places most strictly forbid."

Such is the difference of the standard of piety and decency in two places so near each other even! what then might be supposed to be the difference between Jerusalem and London? The truth is, that many of the descriptions contained in the early Travels in Palestine, referring chiefly to scenes witnessed in the Holy City, would, if published by any modern author in the present day, be considered in the highest degree offensive to the reigning taste, tho' when published by the early Travellers themselves they were deemed no violation of propriety. An act itself may be a very abominable one; and yet a description of it be quite innocent; as we see every day in the published proceedings of the Courts of Law; and in passages read from the Sacred Volume, which abounds with recorded acts of lust, murder, violence, and abomination, professedly in order to set forth the iniquities and infirmities to which corrupt human nature is subject; and no reason whatever can be shewn why a Book of Travels should not set forth the abominations of the people of Jerusalem at the present day, in the same plain terms as the Inspired Volume speaks of them in a former age; except that the reigning taste is more pure and chaste in the age in which we live than it was then; and that in proportion as civilization advances, and education becomes more general, it is necessary to clothe descriptions in more cautious and guarded language. The end and aim is, however, the same. The object of the inspired writers, in detailing the revolting enormities of various debauched and abandoned personages not necessary to be named, was not to hold them up as objects worthy of imitation; but to shew them in their true colours, as objects of disgust and abhorrence. The descriptions of profligacy and dissoluteness given in the Travels in Palestine, were not published with an exhortation to others to copy them; but to shew how true religion was profaned, what a mockery it was to consider the characters of those visiting the Holy Land on pious pilgrimages, immaculate, or even purer than that of others, and to remove the delusion that prevailed on this subject. Truth was the end and aim, for which purpose, fidelity of description was of the highest importance; and as long as the language of the Sacred Volume be held unexceptionable, so long must fidelity and strict accuracy be held virtues in any writer on that country to which it chiefly relates.

As to our religious opinions, we have never yet intruded them on the world through the columns of a News Paper—as we deem the profession of them quite unnecessary and misplaced in such a channel. We hope and believe that our practice is more conformable to the doctrines and precepts of Christianity than our Enemies are willing to admit. We might, like Galileo, be called on to renounce our opinions on any given point, which, however true, our Accusers might call a "damnable heresy;" but as that unfortunate philosopher, after signing his abjuration, stamped his foot on the Earth, and exclaimed "It moves, notwithstanding," so we might say, if forced to profess abandonment of the sincerest belief—"It is true—in spite of denial,"—Thanks, however, to Providence, we have here no Inquisition, no Holy Office, no Rack on which to extend the Victim for torture, if we except the pages of the BULL, by which as much torture is applied as it has the power to inflict, so that we are comparatively better off than the Italian Astronomer. If our actions neither criminal nor dishonorable, we only ask the same toleration for the free and undisturbed enjoyment of our opinions, as we grant to Idolators and Heathens of the land in which we live. We are neither Atheist nor Infidel—neither Persecutor nor Slanderer—neither Coward nor Slave;—there is not a being on earth with whom we have leagued ourselves to inflict pain on another; not one whom we have incessantly pursued with rancorous and unrelenting defamation; not one to whom we ever declined openly

swearing ourselves as the author of any act or word done or spoken to their prejudice; not a single mortal from whom we have ever shrunk, when called on to meet them on equal terms; and above all, thanks to that Providence, to which we owe our being born of British parents, with British blood in our veins, and British feelings in our bosom, there is not one being on the face of the earth so whom we ever yet bowed the neck in that degrading mental slavery, which will lead men to hate whom their patron hates, to persecute whom their lord denounces, and to destroy the victim whom their master marks out for vengeance. Let NIGHT, CIVILIS, SEMPERFONIUS, THE FRIEND OF BANNERS, and the misguided subordinates whom they have employed to aid them in their unholy purpose, lay their hands on the hearts—and in their own names dare openly to make similarly honest professions if they can.

We shall say but one word more—if the work in which these Men in Masks are engaged, were, as they would have it believed, pious, upright, honourable, and entitling them to the thanks of the society;—if, too, the great majority of that society be, as they affect to say, converts to their opinions and approvers of their labours;—if, in short, their continued denunciations of Mr. Buckingham from day to day, be really, as they insinuate, acceptable both to God and Man;—why do they not avow themselves to the expectant and panting wishes of a grateful and admiring world? Mr. Buckingham, deeming it honorable and praiseworthy to be the Author of what he has written in his own Defence, made no scruple to affix his name to what proceeded from his pen. He did this without asking any conditions: since no man need be ashamed to avow himself unconditionally as the author of what he deems an honourable act. If his Accusers possessed the means of proving what they have advanced, they would no doubt have used them to enforce their charges; and if they had succeeded in proving him to be the "villain" which they so unscrupulously called him, it must have followed, as an inevitable consequence, that his cause, his labours, his society, must have been abandoned, denounced, and deserted by every honest man in India. What, however, is the real state of the case? his cause is advocated by a thousand tongues, his labours are patronized and supported more extensively than ever, and his society is still sought by those to whom he has been longest and most intimately known. His Accusers know this: and being therefore aware that odium and execration await them, they act wisely in keeping on their masks; nor, as far as our own feelings are concerned, do we ever believe that they will tear them off; though Time may do that against their inclination. We have applied for their names legally, and they have been refused to us: so that after having had the cruelty to inflict the sharpest tortures on another, day after day for months in succession, they have neither the honour, the courage, nor the manliness to shew their faces to the mangled Victim into whose bosom they have plunged so many poisoned and lacerating daggers!

Can Englishmen and Christians approve of such a base and unprincipled Association of Slanderers as this? Every pulse of their frame, every throb of their hearts, must answer "Never!—Never!"

#### Shipping Arrivals.

##### CALCUTTA.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Jan. 15	Francis Charlotte	British	J. Wallace	Cape	Nov. 1
15	Robarts	British	C. H. Bean	I. of France	Nov. 21

#### Shipping Departures.

##### GALCUTTA.

Date	Names of Vessels	Flags	Commanders	Destination
Jan. 14	Cameros	Portg.	D. J. de Rom	Lisbon

The PRINCESS CHARLOTTE, (Lamb), PRINCESS CHARLOTTE, (McKea), JOHN SHORE, (brig), ENTREPRENEUR, (F.), ST. ANTONIO, (brig), and MEXICAN, (F.), arrived off Calcutta on Tuesday.